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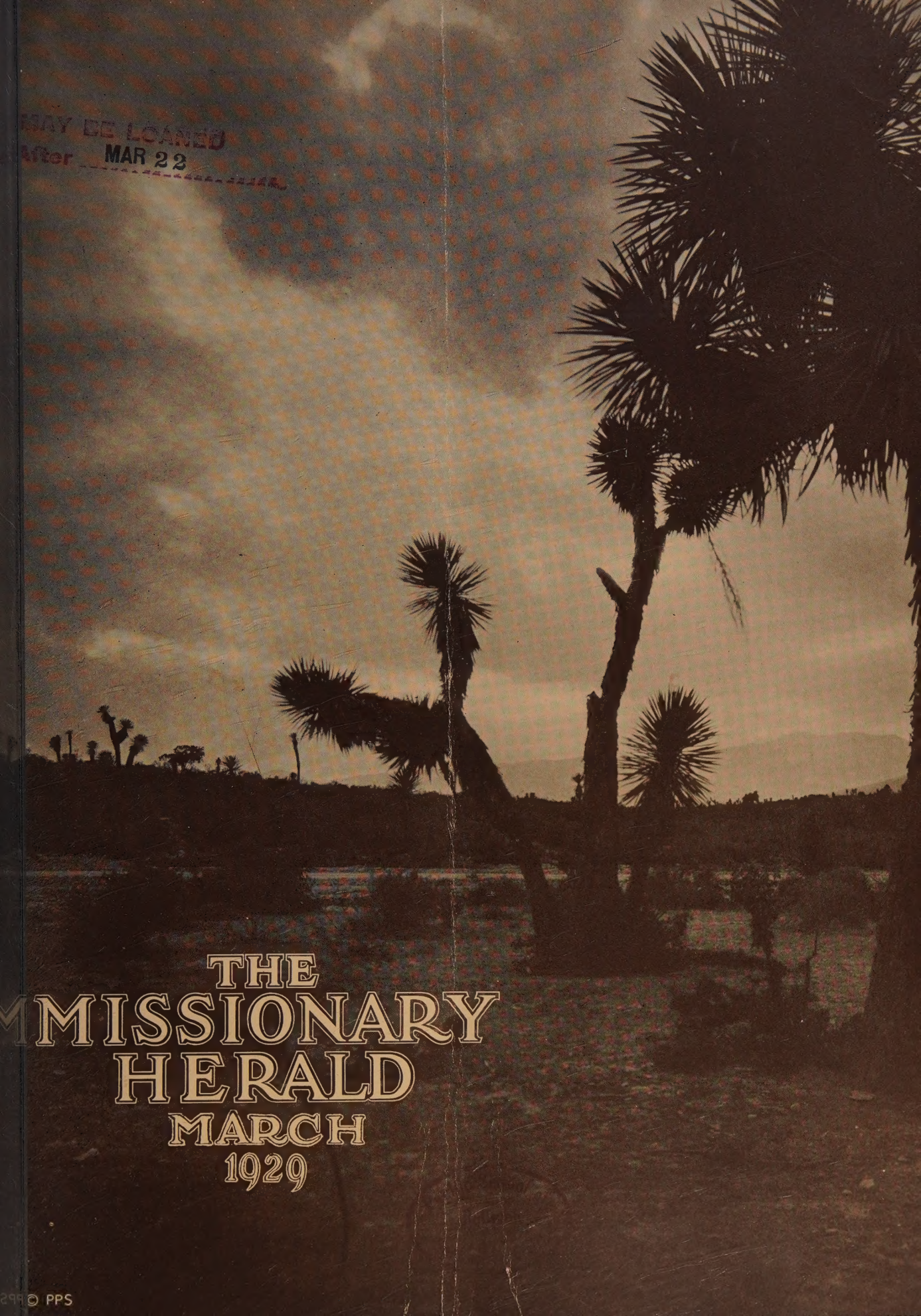

# THE MISSIONARY HERALD

MARCH
1929

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Courtesy of Southern Pacific R. R.

OLD MEXICO TUNES IN

A familiar scene to the traveler along the beaten paths below the Border. The peon may be poor in pocket, but he loves music. He has, therefore, a responsive soul.

# SOUTHERN CALIFORNIA IN MEXICO

By GEORGE F. KENNGOTT

*The Superintendent of the Southern California Congregational Conference shares with us his hopes and plans for an extraordinary undertaking.*

IN the *Story of a Successful Year,* the last report of the Prudential Committee of the American Board, there is this statement: "The most important event by far in the development of the project idea was the acceptance by the Conference of Southern California of the entire work of our Mexico Mission, aside from theological training in Mexico City, under an arrangement whereby they provide the support and also enter into a position of administrative responsibility. . .This step, truly a momentous one, was taken only after painstaking consideration by all parties concerned. . . The churches of this Conference deserve high praise for the manner in which they have undertaken this important extension of their missionary obligations."

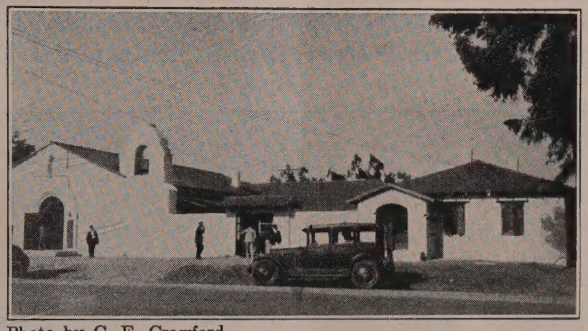


Photo by C. E. Crawford

CONGREGATIONAL MEXICAN CHURCH, POMONA, CAL.

### DETAILS OF THE AGREEMENT

In detail, the Conference is to assume all responsibility for the conduct of the present American Board work in Mexico, with the exception of the union enterprises in Mexico City. The American Board will make the same annual appropriations as it and the Woman's Board have made on the average for the last three years for the work in Mexico; provided that any decrease or increase in the total receipts of the American Board shall proportionately decrease or increase its appropriation to the Southern California Conference. The Conference on its part will endeavor to increase its gifts to the Board as much as possible, one-half of the increase above the average of the last three years to the American Board and the Woman's Boards to be made an additional appropriation to the West Coast work in Mexico. It is expected that there will be additional gifts from churches and individuals for the enlarged work in Mexico. The other fifty per cent of increased gifts above the average of the last three years will go for the work of the Board elsewhere.

All present missionaries of the American Board may continue under the new management. New permanent appointees to Mexico, selected and appointed by the Southern California Conference, may be commissioned by the American Board, provided their papers are satisfactory to the Board. The American Board and the Southern California Conference shall mutually work out an arrangement that shall protect the standing and pension rights of the present missionaries owing to their services with the A. B. C. F. M.

The American Board shall include in its published literature, reports of and information about the Mexican work as work of the American Board carried on through the Southern California Conference. The Prudential Committee may appoint two persons to coöperate with the Conference in the conduct of the work.

The agreement was ratified by the Prudential Committee and by the Southern California Conference and became operative and went into effect on July 1, 1928.

### WHO IS IN CHARGE OF THE WORK?

The work now is in charge of a committee of seven persons elected by the Directors of the Conference on nominations made as follows: two by the A. B. C. F. M.; two by the workers in the schools and missions of the West Coast, and three selected by the Board of Directors of the Conference from residents within the limits of the Conference. The term of office for such members is seven years. This committee has general oversight and control of the work, including such matters as personnel and salaries of workers and care of all properties involved. It presents to the Board of Directors annually a budget for the ensuing year, on the understanding that none of the ordinary income of the Conference shall be diverted from its present uses and that its funds are to be provided from the annual appropriation of the American Board for the purpose, special gifts from interested churches and individuals being added. Under no circumstances is this committee to incur expense or liabilities in the budget beyond the assured annual income out of which such budget is to be met. It is to make quarterly detailed reports of its work to the Board of Directors, and all accounts connected with the work are to be audited annually by some

certified public accountant. The Board of Directors of the Conference will be kept in closest practical touch with the work and its conduct, on the understanding that it administers the work through the special committee referred to above.

### WHY HAS THIS COME ABOUT?

Again using the words of the report of the Prudential Committee: "Geographical and social considerations make it advisable to deal with the work for Mexicans on both sides of the Border as a unit, both in respect to support and control."

The situation in California, so far as the Mexican problem is concerned, presents us with serious responsibilities as well as with great opportunities. While Armenians, Christians for centuries, trained in our Mission schools in Turkey, physically fit, mentally alert, spiritually discerning, knock in vain at the doors of Christian America in order that they may be with their families who have come hither before them, the Mexicans, on the other hand, though largely illiterate and unskilled, fairly swarm across the invisible Border. Great areas in Mexico have been depopulated and others impoverished by this wholesale emigration of those who have been lured into the Pacific Southwest by promises or hopes of good wages and easy economic conditions.

The Mexican population now in the United States is estimated at 3,000,000. Probably a million Mexicans live in the Pacific Southwest, of whom 300,000 are in Southern California. Los Angeles has become perhaps the second largest Mexican city in the world, one-seventh of its population being Mexican.

### LINKING HOME AND FOREIGN MISSION WORK

To the Southern California Conference has been allocated by the State Church Federation responsibility for the evangelization and Americanization of the Mexicans, numbering about 10,000, in Pomona Valley. We have a hundred church members at Chino and Pomona, 180 members in the Sunday schools and preaching stations and community centers at Pomona, Ontario, Chino, Puente, Claremont, Mentone and East Highland. The entire

The Rochester Photo, Mexico City

MINING CAMP "LA OJUELA," DURANGO, MEXICO

The mineral wealth of Mexico has become almost proverbial and has been exploited by Europeans and Americans for many years past. Mexico, however, is richer in agricultural possibilities and in water power. And it is these natural resources that her people are determined to control for the benefit of Mexico.

budget is only about $7,000, altogether inadequate and yet representing about one-sixth of our total expenditure for home missionary work within our borders. More must be done. Among other things do we need immediately a well trained Mexican minister-at-large to follow the Mexicans to their haunts in field and shop; this because of the necessity of having our missionary work among them personal and of a pastoral nature, with emphasis upon social service, hygiene, play, neighborhood betterment and real Americanization as well as evangelization.

But the work must be linked up with the Mexicans below the Border, especially on the West Coast, whence many migrate to Southern California. For some time it has been evident that the Protestant churches of Southern California, especially the Congregationalists with primary responsibility for missionary and educational enterprises in the rapidly developing West Coast of Mexico, should be as enterprising and self-sacrificing as "big business" is. American capitalists and corporations have exploited Mexico, not always for the good of the people there. Chambers of Commerce and individual concerns are constantly sending their agents from Southern California to the West Coast of Mexico. The railroad runs directly from Los Angeles to Mexico City. How much more, therefore, should we undertake the evangelization and education of the people on the West Coast and deal with the entire work as one?

A few weeks ago four representatives of the Conference including the Moderator and Superintendent, visited Mexico. We saw: Guadalajara, a beautiful city of 180,000 people, on the plateau of Jalisco 5,200 feet above the sea; Mazatlan, a key port, with population of more than 25,000; Culiacan, the capital of the State of Sinaloa; Navajoa and Cajeme, a new city; Guaymas, with a population of over 20,000, on the beautiful land-locked Bay of California; and Hermosillo, the capital of the State of Sonora, with a population of 26,000.

### ASSETS AND OPPORTUNITIES

We studied the work first hand and became convinced that the schools established by the American Board were fortunate in their teachers. While other denominations in Mexico have more teachers and larger schools, we feel, after visiting many schools, public and private, that man for man, woman for woman, our teachers were unsurpassed in character, ability and unselfishness.

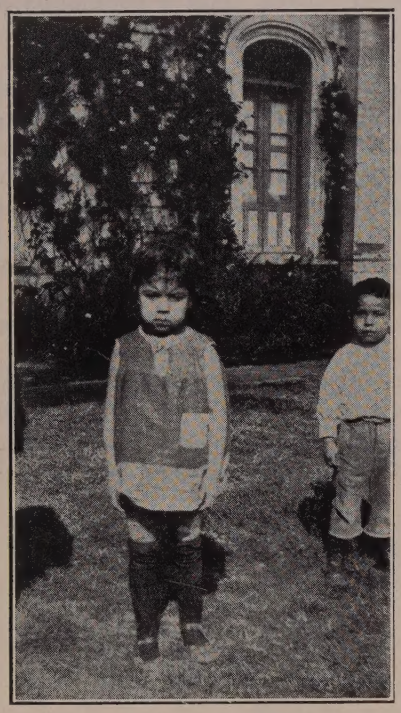
At Guadalajara, both school properties, that of the Colegio Internacional and that of the Instituto Colon, are in good condition and well located. The schools are well housed and should be developed upon the general lines now being pursued. The Colegio is to become soon a junior college with further

JUAN AND HIS TWO WORKADAY PALS

Here is the man who is creating our immigration and industrial problem.

development shortly into a cultural college of the grade of Pomona. Guadalajara, the second largest city of Mexico, beautiful for situation, scenically and climatically attractive, with a considerable foreign colony, presents a rare opportunity for our work.

The school, by the way, is in care of Rev. Harry P. Leach, who began his work as Principal on the first of September. He seems well prepared for his duties by his long service as missionary in South America. He has 60 boys under him from



YOUNG MEXICO IN PENSIVE MOOD

One of the kindergarten children connected with the Instituto Colon, Guadalajara.

twelve to twenty years of age, 30 of whom are boarding students. These boys form a fine looking group, alert and responsive. They played basket ball with commendable spirit, quickness and fairness.

The Colegio needs immediately (1) a laboratory costing $1,000 at least, in order that the school may be approved by the Government, and (2) tools and materials for a carpenter shop costing $500. The boys have little at present in the way of manual training. Another $1,000 could be spent profitably in repairs on the building and on the playground.

As to the Instituto Colon at Guadalajara, this is under the expert direction of Miss Margarita Wright, daughter of Dr. and Mrs. Alfred C. Wright, for many years missionaries in Mexico, with Miss Ruth Fye, daughter of the Presbyterian minister at Ontario, California, as assistant. It has about 160 pupils, girls, mostly under the sixth grade, which is about the equivalent of the eighth grade in the United States. The two-storied building, originally erected as a sanitarium by the Seventh Day Adventists, has ample grounds, and a view from the roof surpassingly beautiful.

The particular needs of the Instituto Colon are (1) playground equipment ($250), chairs and tables for the primary department ($250) and $500 for the improvement of grounds and repairs. Our Committee on the West Coast of Mexico has approved appropriations for these specific objects when funds shall come designated for them. In addition, these two schools at Guadalajara offer an excellent opportunity for the giving of annual scholarships, $50 each for day pupils, $200 each for boarders.

Rev. Clarence A. Neff, for many years a missionary of the American Board at Foochow, China, is a great help, through his teaching, at the Colegio and in the Instituto. He has made a distinct place for himself also through his Forum on Sunday mornings in the Public Museum. Here are gathered together weekly about fifty adults of various races and nationalities to consider important racial and national problems. To this Forum Mr. Neff brings a Christian spirit and world-wide vision. While the results may not be tabulated, they are invaluable.

As a result of visits to Mazatlan, where Miss Aileen Parsons, assisted by Miss Harriet Barnard of San Diego, is in charge of a day school of about 140 pupils, mostly under the sixth grade, with a few boarders, the West Coast Committee, Mr. Fred M. Wilcox, Chairman, voted at its meetings on November 18 and 19 to purchase a site adjoining the present residence of Rev. H. C. Champe for the purpose of building thereon a teachers' training school. The great need of Mexico is for first-class teachers of character, ability and training in public and private schools.

The property, with a residence thereon, recently acquired for $2,000 cash U. S. currency, and the adjoining real estate belonging to the American Board, will give an area of an acre, a hundred feet above the Pacific Ocean which it overlooks. On land adjoining this fine site on one side will be erected a beautiful residence by Mr. Wohler, German and Swedish Consul and long-time resident in Mazatlan, while on the other side, about ten feet above it, stands a two-story building used by the Mexican Government for barracks; it is hoped that this may be eventually acquired for our school.

It is proposed to erect on this site a residence for Rev. H. C. Champe (in charge of general missionary work), apartments for the teachers, school rooms and quarters for the students, at a cost of about $40,000. An architect has been engaged and money is being raised for this important and necessary undertaking.

Mazatlan, with a population of about 25,000, will doubtless become an important seaport, and this school site on the hill has a marvelous view of land and sea. While the summer heat is humid, for eight months in the year the climate is as attractive as the ocean views and breezes are delightful.

At Hermosillo there is a school of about 80 students, 30 of whom are boarders. Miss L. Frances Smith is in charge, ably assisted by Miss Marie Schuebel. The untimely death, after a brief illness, of Miss Ann Schuebel cast a shadow over the school. It will be difficult to replace her. The school is rendering a great service. A second story has been recently erected for the accommodation of more boarders; the need here is for several hundred dollars for the equipment of the playground.

Too much cannot be said for the character, ability and devotion, not only of the principals and their assistants in all these schools on the West Coast, but also of the Mexican teachers and helpers, many of whom have had their training in our own schools and colleges, notedly Pomona, in the United States.

As to the churches, there are about eighteen or twenty, though only about ten of them have pastors in active service. It was reported to us that there were about 2,000 evangelicals in a population of 2,000,000 people. The three states of Sonora, Sinaloa and Nayarit, are in area as great as California. It would seem that there should be churches established on the West Coast, especially at Cajeme, having a population of about 14,000 people, with no church of any kind.

While there was a fair attendance in the Catholic churches in and near Mexico City and Guadalajara, the Catholic churches along the West Coast we found poorly attended, and in some communities there seemed to be no churches whatsoever. Here is a wonderful opportunity for the establishment of Christian churches on a broad basis without proselytizing from the Roman Catholic Church.

### THE NEW MEXICO

Poor Mexico! How often has she fallen among thieves on the Jericho road with no good Samaritan to befriend her! No wonder she cries out for genuine *simpatia.*

But a new day has dawned in Mexico. A national consciousness has appeared. This national spirit is not yet very strong. It is a cry of hope in the night of individualism and states' rights. The flag of Mexico, the national emblem, does not yet appear often. The national air is not yet heard much, even in schools, unless by request. There is no close coöperation between Federal, State and City Governments, even in education, yet everywhere, especially in schools and on public occasions, the new idealism appears, a new patriotism which looks back to the cultural ideals of the Aztecs and other primitive peoples.

MAZATLAN, MEXICO

Mexico has found herself. Her inferiority complex is disappearing. She has a rich past and a richer future. She can give as well as receive. She has come of age. If only she can be left more to herself without interference from Rome or Washington, she will find her own soul and be herself, not a poor imitation of some other land.

Doubtless this new nationalism will go to extremes, but it is on the way to a real recognition of the new internationalism. Mexico will give of herself for others; she feels the stirrings of the new spirit of good will and human sympathy regardless of race and national boundary lines. At Guadalajara 3,000 people, mostly children, gathered on Tuesday, October 30, in the theatre for the distribution of good will bags from north of the Border.

Appropriate addresses were made, songs were sung, in a program of twelve numbers. In Mexico City sixteen bags were distributed to sixteen groups in the great open air school of 1,500 students. Impressive was the ceremony and great the acclaim when the bags were distributed, the contents being divided among the students or retained in the school library. Mexico and her children feel that they are not alone and that they have a part to play in the galaxy of the nations.

The most hopeful fact about the present Mexico is the fact that she is throwing off, roughly perhaps and too arbitrarily, the enslaving forms of conventional religion, the authority of the foreign ecclesiastical potentate. With all her unhappy past how could she have done it less roughly and less arbitrarily? Her people have been driven back upon themselves for the culture of their own souls without priests and nuns for the development of religion pure and undefiled. Mexico will find some way out of her ecclesiastic difficulties. Meanwhile she gets along very well without her hierarchy. Here and now are most unusual opportunities for her real friends to help her groping worshippers to worship in spirit and in truth and to find freedom in personal religion.

There is also the call of the leaders for that education which shall reclaim the people from ignorance and superstition. Thousands are starving for bread to feed the body, and sixty-five per cent of her population, unable to read and write, are starving for culture of mind and spirit. Mexico's leaders would, through the rural schools, teach by doing, helping the people to make bread out of the soil for starving bodies, and, through technical schools and cultural colleges, would teach them to think and work for themselves. For Mexico in her poverty to spend millions in education is a clear evidence of her idealism.

What can we do to help Mexico in her awaking need? We cannot sit on the side lines as irresponsible and indifferent spectators.

Now her leaders have said privately and publicly that they want our coöperation, our active and efficient aid in helping them to be their richest, worthiest selves. They want not so much our money as ourselves. They want our teachers, awakeners, inspirers, not to impose on them our culture, our so-called model schools, our "efficient" management, but to help them train their own teachers and leaders. That, some of us are doing.

Our Committee that visited the West Coast are impressed by the fact that never was there such need for unselfish service for the training of teachers, for the preaching of the gospel, as on the West Coast of Mexico today. The Mexican Government welcomes our help in and through our schools and churches. It is not opposed to religion. It recognizes this as a primary need. It is opposed to dogmatism, foreign domination and control in both Church and State. The real friends of Mexico should rejoice with her in throwing off the shackles and in her human aspirations for a life full, free and abundant. Will we help?

Photo by C. Neff

A Typical Group of Colegio Students, Guadalajara

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DETAILS OF THE STAIRS OF THE TEMPLE OF QUETZALCOATL AT SAN JUAN TEOTIHUACAN, MEXICO

The Mexican people are reviving the art and architecture of their Indian ancestors. The architects of the revolution have forgotten Europe. Only in the Indian past can they find fitting inspiration for their work. They are developing for Mexico a new type of architecture peculiarly her own.

# VOYAGING THE SOUTH SEAS

By GEORGE CARL LOCKWOOD

*Mr. and Mrs. Lockwood, after their period of language study in Japan have taken up their work in Jaluit, Micronesia.*

WAITING for a typhoon to pass from Saipan, we spent two days and three nights in harbor off the Bonin Islands. When we did sail we mounted some mighty waves and fought a high wind, so that we made only a hundred and five miles from noon to noon.

At Truk I visited the grave of Robert William Logan, who gave his life for his flock, and whose name is cherished with special love and reverence in the Islands. Mr. Nanpei of Ponape, whose father had been one of the strongest members of the church there, sent his large launch out to meet us as we approached that island; his bookkeeper, a native of Guam, acted as our guide and interpreter.

When we first glimpsed Kusaie early in the morning we thought it the loveliest island of all we had seen on our voyage. As we approached the fine stone church and the little peninsula on which Benjamin Galen Snow built his home when he began work there in 1852 we were overcome with the joy of it all.

"Mother Baldwin" with her schoolgirls stood watching us; the king, close by, with many of his people, waited to take the hand of the new missionary: we had to shake our way to the house. They sang to us in English "Let Him have His way with thee" and "From Greenland's icy mountains." We could not keep back the tears.

Our two hours there were all too short. They gave us a big dinner, loaded us down with fruit, and we returned to the boat with our hearts full of happiness. The green mountain beyond which lay our school was pointed out to us, and we were eager to reach it.

The traveler who makes this trip through the South Seas must not fail to go on to Jaluit. The Marshall Islands have a beauty all their own. They are low and flat and small. But there are many of them, and foaming billows breaking on the coral reefs paint splendor and romance into the picture.

Mr. Heine and a group of skilful oarsmen met us and took us ashore in a Kusaien canoe, very narrow and very deep, built for speed and not for passengers. More handshaking and looking into smiling faces, then a short walk to Miss Hoppin's home in the heart of the teeming village.

A slight figure came walking toward us. It was Miss Hoppin. For the following six days she had the care of us as guests, with food supplies a month late, not yet unloaded from the steamer. She had countless other extra tasks in connection with our coming. She was nursing a sick baby, one of triplets, whose mother and brothers had died of *beri beri*. Food is scarce here, and white rice is about the only foreign food some of the people can afford. Yet, in spite of her weariness, one could not find a more cheerful, happier person than Miss Hoppin was during our stay. We seemed to bring her youth back to her.

Sunday I preached to six hundred people; nine were received into the church; I baptized two babies. In the afternoon I spoke to the Christian Endeavor Society—the same six hundred. In the evening about eight hundred gathered outside Miss Hoppin's house and sang to us in groups, by Islands. All Monday afternoon we sat or stood in our new one-room thatch house shaking hands with a long line of people who left gifts of fans, mats, hats, shells and native implements.

I planned to go to Imroje in the *Morning Star* Tuesday but did not. Saturday we went to the Governor's reception in connection with the celebration of the Coronation. Later, in the telephone building we heard by radio music and a sermon in Sendai, Japan, and weather reports in Sidney, Australia.

There is a great work here. After a month in Kusaie we will return to Jaluit where I shall spend several months touring the Marshalls.

JEBWAR ISLAND FROM JALUIT

# A NURSE'S DREAM COME TRUE

THE HOLY RIVER AT WAI

By GLADYS EVELYN CLARK

*Miss Clark went to India in November, 1927, to become Superintendent of Nurses in the N. M. Wadia Hospital at Wai.*

IT really seems unbelievable that a whole year has gone by since I reached India! Why! it hasn't snowed yet, so how can this be my second year?

The first three months I spent here in Wai, getting acquainted with new people, a new system of meals, and a hundred other novel details of living. This is a small village of only about ten thousand, a third of whom at least are Brahmans. All around are hills as we are in the Western Ghats, the range of mountains that parallel the western coast of India. Though we are in a valley we are about 2,000 feet above the sea, so that it is much cooler here than on the plains east of the Ghats. I never cease being thankful I am living here, nor do I ever tire of the changing beauty of the mountains.

The Krishna River flows through the valley. It is supposed to have its source in a cow's mouth (of stone) in a temple at Mahableshwar, and have some underground connection with Mother Ganges, the most holy of rivers. The Krishna itself is very sacred, and here its banks are lined with temples some of which are very beautiful with spires like an elaborate wedding cake, exquisite carving on wooden doors and pillars, and arched courtyards with typical Indian gardens around them. The vista into a temple garden is enough to lure anyone out of the noisy, dusty bazaar street into the cool and quiet shade beyond the doorway.

Three months were spent at Mahableshwar, twenty miles from here and 4,000 feet above the sea. There were over ninety students in the Language School; the most interesting group was made up of several young Englishmen, some workingmen,

A Laundry in India

others very well educated, who are trying to live as much as possible like the Indian people in order to come into more intimate contact with them. It is an experiment we are watching with extreme interest.

In June I came back to Wai and began active work in the hospital. I go there for prayers at seven, then make the rounds with Dr. Beals, helping with the dressings which he does at that time. After that there are patients to be discharged, usually some slight operations to be performed, and always I must keep an eye on the nurses to see that orders are carried out in proper fashion. When the doctors go to the dispensary in town, I come home for an hour of language study, and then at eleven, comes our breakfast—I have toast and tea before starting out at seven. In the afternoon I return to the hospital, admit new patients and help with major operations.

The condition of those who come to us is appalling! They all wait too long before coming to a doctor, and often we must say "Too late!" when earlier treatment would have saved an eye, a limb, even a life. At least forty per cent come in for treatment of the eyes: injury, dirt, disease, neglect, cause much blindness. Dr. Beals does wonders with these cases and I never fail to be thrilled when I hear a man count his fingers who, a few days earlier, could not tell light from darkness. There is an almost complete absence of automobile accidents. Instead, we have patients who have been gored by bullocks, and there is little to choose between the two, I think.

Dr. and Mrs. Beals (she, too, a doctor) started medical work here in 1908 and have been in charge ever since. Dr. Walter Hume is just back with his family from a furlough year. Miss Andrews was the first nurse here and in her five years has accomplished so much that I tremble at the thought of stepping into her shoes, as I must when she

Waiting for the Waters to Move?

Dr. Sundrabai Gaikwad of Wai

This cheerful Christian doctor is the medical assistant at the Wai Hospital. She received her medical course in North India.

leaves in May. She has an unusual command of Marathi and has done much of her teaching of the nurses in that language, a fact which is very evident in the results of their examinations. Our two Indian doctors are exceptionally fine. Dr. Kelkar is a Wai Brahman who has recently come to us from medical school, while Dr. Sundrabai Gaikwad has been here more than four years. She speaks English very well and has been priceless to me in my efforts to learn Marathi and things Indian.

And then there are our nurses, at present ten girls and five boys. The first class finishes in the spring and they are splendidly trained. We are greatly in need of more nurses and would take them in if we had the necessary funds: the school must provide uniforms, food and bedding. If you try to picture a seventy-five bed hospital, with eighty-five or ninety patients often, and only fifteen nurses, you would understand some of our difficulties.

The hospital gives trained care to over 1,300 patients a year, and while it seems very small in comparison with the Presbyterian Hospital in New York from which I graduated, which was so much smaller than the present Presbyterian Hospital, I cannot help feeling that my work here is of greater service than anything I could do in the States where there are so many medical workers. I would not exchange this address for any other in the world, for there is surely a need for me here, and I am so thankful that God has permitted me to come to India and to this Mission as I so long dreamed of doing.

# WELCOMING BACK THE MISSIONARY

By GENEVIEVE DAVIS OLDS

*Have you ever doubted if missionaries are wanted in Japan? If so, read this account by Mrs. Olds of Okayama. These "welcome home" meetings after furlough were not mere formalities.*

FROM the time of our arrival at midnight, October 8, when a crowd of over fifty welcomed us at the station, all through the past weeks, we have had so many evidences of the love and appreciation of our friends that we really believe we are wanted here. I cannot begin to tell you of all the welcome meetings (there have been at least a dozen of them), nor of the many presents that have been brought to our door. The Christians welcomed us at the Okayama Church, while women's societies of our two churches and the W. C. T. U. joined in a tea party at a neighboring restaurant. Also the women of the Federated Clubs of the City met in my honor in the same big restaurant where a farewell dinner was given me by the same group a year or more ago.

I was deeply touched by the welcome given me at the Shimbi Girls' School only a few days after my return. This school was started three years ago by the Federated Women's Clubs of Okayama. High Schools for girls are pitifully few in Japan, so that only one girl in ten can have more than a grammar school education. Realizing this, these club women, most of them mothers, worked night and day to obtain money to start the school. A wealthy man in Osaka came to their rescue and now the Shimbi School has the best plant of any girls' school in the city. The principal though not professedly Christian, is truly so at heart, is putting Christian principles into the school. Mrs. Bronson of New Haven has contributed generously towards it, and her gifts have been greatly appreciated. Her photo, enlarged

and framed, hangs on the wall of the reception room, and American women are loved and honored because of the sympathy and generosity of the donor across the seas.

It was a joy to find that the girls now number 350. The whole group rose to greet me in the auditorium, and two of their number made welcome speeches and gave me a lovely bouquet of roses. After my speech a group of girls sang a welcome song, the music and words of which were composed for the occasion. For two years I had taught English here and the girls are my very loyal friends. When I attended the first out-of-door athletic meet a few days ago a shout went up from the girls as I entered the grounds, "Olds Sensei, Olds Sensei" (teacher). The uniform worn by the girls is a navy blue short skirt and white middy, their long hair being tucked up under a white cap. A varied program of athletic events and "folk dances" lasted for several hours. The school orchestra, consisting of a dozen girls playing baby organs and a piano in unison, accompanied by two bass drums, kept up an almost continuous performance throughout the entire program. The tunes that seemed most popular were "John Brown's Body" and "Shall We Gather at the River?"

Another delightful event was the dinner given by the Kateikai (Home Club). This club of women has met at our home for six years. Most of them are wives of the leading men in the city, doctors, college professors, business men and others, women of wealth, education and refinement. It is a privilege indeed to count them my dear friends. They are eager to learn foreign cooking and seem to appreciate the devotional hour which is always an important part of our meetings. Most of these women are not Christians, and I hope as they come to know more of Christ and His spirit, His love will be shown more and more in their homes.

It was a joy to meet Miss Adams and her earnest workers at the Hakuaikai, in the large reception room of the dispensary building recently completed as a new unit of the settlement. A real Japanese meal was served us here, followed by an hour of delightful fellowship.

At Wake, a little town near here, a small church was built three years ago as the result of the devotion of a group of young men. Gifts from Mrs.

Mrs. Olds Meets With the Home Club

There are more opportunities than one can meet to those who, like Mrs. Olds, have thoroughly identified themselves with the Japanese people.

Bronson and others have enabled them to close the year free from debt. We were welcomed here, first, at a dinner served in real Japanese fashion in an upper room in a little hotel, where we looked out upon a beautiful sunset reflected in the river and on the hills beyond. A dozen or more were served, sitting on the floor, the whole meal being brought in at one time on square trays. A bowl of hot soup, fish, vegetables, salad and pickles, all on separate dishes, filled the tray, while hot rice in plenty was served from a wooden receptacle, and the teapot was passed around many times. The simplicity of life in Japan impresses us more and more. In such fashion as I have described above, a large number of people can dine, sitting down together in a surprisingly small space. The meeting which followed in the church was well attended, several members coming from a church some miles away. The earnestness and simplicity of these young Christians rejoices our hearts.

MRS. OLDS AND THE GIRLS OF THE SHIMBI GIRLS' SCHOOL

Mrs. Olds was welcomed back by these girls and of course had to tell them about her experiences in America during her furlough. She tells more about this school in her article.

Quite a contrast was the welcome given us by the Kurashiki Church. When we arrived, 200 people were already seated at improvised tables in the yard, others on matting spread on the ground. Supper was followed by a meeting in the auditorium. This beautiful church is quite modern in its equipment. A large kindergarten meets in the basement rooms every day. The pastor and his wife, who lived for some years on the Pacific coast, are doing a splendid work in the community. Kurashiki has a hospital remarkable for its research work, and a number of its doctors are connected with the church.

Last night was the last of our long - drawn - out welcome parties. This one was given by the English Club, a group of English teachers in the city who seem to enjoy coming to our home. The new English and German professors in the College and their wives occupied places of honor with us at the long tables. After speeches from all the foreigners, the rest of the group introduced themselves in turn.

After the year's absence many kinds of work are opening up for the missionary to do. Opportunities are so many and so varied that I feel almost staggered at times.

# THE DISTRIBUTION OF THE HALL FUND

BY JAMES L. BARTON

ON Friday, December 28, in New York City, the final legal and official steps were taken by which twenty-two higher educational institutions in Japan, Continental Asia, Turkey and the Balkan States in Europe were given a notable increase to their endowments. This increase amounts to millions of dollars, and came from the estate of a graduate of Oberlin College, a Congregationalist, and a long-time friend of the American Board. His name was Charles M. Hall, a citizen of Niagara Falls, who died in 1914. A sister of Mr. Hall, Mrs. Martin Luther Simpson, was for nine years a missionary of the American Board in the Micronesian Islands.

When Mr. Hall was an undergraduate in Oberlin College, he was especially interested in chemistry. One day in the classroom the professor remarked that the one who discovered a cheap method of separating aluminum from its ore, bauxite, would render the world a great service and incidentally make himself a rich man. This aside caught the attention of the young student, who began to study and investigate aluminum in all its phases and to carry on experimentation in a crude private laboratory. He kept at the subject after graduating until finally he reached his goal through the discovery of the method now used everywhere in the world, which has brought this useful metal within the reach of every housewife, and has made it a conspicuous factor in the manufacture of airplanes, automobiles and many other instruments of trade.

The story is told of Mr. Hall, the inventor and

consequently poor, that when he had reached the stage in his research where he was sure he had solved the problem, he was offered $100,000 in cash for his patents. Incidentally he revealed this offer to his lawyer and friend, who, by the way, became his legal counsel and later one of the two executors of his estate. The lawyer, Mr. Homer H. Johnson of Cleveland, Ohio, said to him: "Of course you have accepted the offer." Mr. Hall replied: "No, I have not, and I hardly think I will." Mr. Johnson said: "You are a big fool, as inventors are liable to be. That is more money than you will ever see if you live to be a hundred years old. Go and find that man at once and close with him. You will never get so good an offer again." The next day the two met once more, and Mr. Johnson said: "I take it for granted that you have sold your patents." "No," replied Mr. Hall in a tone of finality. "I have decided to keep them."

A company was formed and the manufacture of aluminum begun, through the financial backing of friends, upon a commercial basis. Mr. Hall called to his aid a young man just graduated from Amherst College, Arthur V. Davis, the son of Rev. Perley Davis of blessed memory to those who knew him, then pastor of the Hyde Park Congregational Church of Boston. Mr. Davis took charge of the business which rapidly expanded. Mr. Davis later became president of the company, the Aluminum Company of America, and was the other trustee with Mr. Johnson of the estate left by Mr. Hall at the time of his death in 1914.

Mr. Hall's will was a remarkable document. After remembering generously members of his family, dependents, etc., and after giving Oberlin College $1,000,000, he left the residuum of his estate to benevolences. Oberlin College received several millions, as did also the American Missionary Association and Berea College of Berea, Kentucky. The remainder of the residuum was distributed in New York on December 28, and because of its relation to the work of foreign missions cannot fail to be of profound interest to the readers of THE MISSIONARY HERALD especially, as well as to those who know the value and importance of Christian education in Eastern countries. The reason for this late distribution is that under the will the Trustees were given fifteen years in which to close the estate.

On the 28th of December the Trustees distributed to twenty-two corporations $14,000,000 in cash and securities, and all for the endowment of higher education in Japan, Continental Asia, Turkey and the Balkan States in Europe. Under the will the Trustees were given wide liberty in choosing the method by which education in these areas could best be promoted. After years of careful and painstaking investigation and study they came to the conclusion that the most needy and promising fields were the Near East and China, and that the money could be most effectively used by adding to the endowments of existing institutions. In the distribution they gave to nine institutions in the Near East $3,900,000, and to seven colleges and universities in China $4,800,000. Indian institutions received $300,000 and Japanese $500,000.

While none of this legacy comes to the American Board, it will be of interest to our readers to know that many of the higher educational institutions which have grown out of the work of the American Board have received notable additions to their endowments. This includes all of the appropriations to the Near East, except a new college in Athens. Three of the institutions in China with which the American Board is coöperating received $2,100,000. Kobe College in Japan and Madura College in India received $200,000 each.

In order to accomplish in China, and possibly in other countries, that which no single college or university could bring about, a new corporation has been created in Massachusetts by the union of Harvard University in Cambridge and Yenching University in Peking, for the purpose of promoting Chinese Oriental studies. This corporation is named "Harvard-Yenching Institute," a self-perpetuating body, the original nine members being appointed by Harvard University, Yenching University and the Hall Trustees. This corporation has already entered into coöperative relations with the Chinese National University and with Yenching University, both in Peking. To this Harvard-Yenching Institute the Hall Trustees gave all that was left of the residuum of the estate of Mr. Hall, which amounts to several million dollars.

No one would attempt to measure what this notable and unprecedented legacy, thus put into the form of endowments, will achieve through the years and the centuries in creating and strengthening international friendship and good will, as well as in promoting sound learning. It comes at a most opportune time, as China and the Near East are awakening from the indifference and lethargy of centuries to an earnest seeking for modern learning and better relations with the nations of the West. The transaction in New York on December 28 will mean more for establishing an enduring peace among the nations than will be possible to establish with large navies and standing armies.

We cannot but express appreciation of the wide, liberal and sympathetic point of view taken from the first by Messrs. Davis and Johnson, trustees of this vast estate, whose supreme desire seemed to be to have this great trust so terminated that it would the most completely accomplish, and that for all time, what seemed to be the wish of Mr. Hall.

Donald Ting Mo Hsueh

# SOME OF THE PROBLEMS OF A CHINESE LEADER

*Principal Donald Hsueh of Foochow College and Mrs. Hsueh are projects of the Church-in-the-Gardens, Forest Hills, Long Island, and below are given extracts from a recent letter of Mr. Hsueh to this church.*

YOUR letter reached me in the middle of May while I was preparing to go to Shanghai for the China Christian Educational Conference. As I am the secretary of the Fukien Christian Educational Association and had only ten days to get everything ready I spent almost all of my time to gather materials and make reports for and proposals to the Conference.

I left Foochow at the end of May and came back on the twelfth of June. In four days I had to finish my work in Fukien Christian University as well as in Wen Shan Girls' School, for they both closed on the sixteenth of June. I think you realize how busy any teacher is to correct term papers and examination papers, besides turning in final grades before school closes.

On the sixteenth I went to teach in the Summer School of Religious Education near Foochow; it lasted for only two weeks. After that I came back to our Mission for committee work and to Foochow College for unfinished work and the meeting of the Board of Managers. Now I have time to breathe, and I can write you with a clear mind and fresh spirit. There is no word strong enough to express how much I appreciate the help given by the members of the Church-in-the-Gardens, and the interest you have shown.

Financially the College went on wonderfully well until between the year 1925 and April, 1927, when the anti-Christian movement was so strong that it was impossible for the College to carry its work without a deficit . . . Furthermore, with the repeated fires and their damage you can imagine how hard it is for me to rebuild the school. In fact, when I stepped into the College I could not do any real work except to try to find means to wipe out the debt of $3,500. First, we decided to stop the school so that we would not have more debt; second, we eliminated all undesirable teachers so that when we open the school again we can have picked teachers with real Christian spirit; third we planned to reorganize the school so as to keep within the budget. In the last meeting of the Board of Managers we decided to close the school again until the beginning of 1929 . . . We hope to secure enough funds, together with the insurance money, to later rebuild the dormitory of the Junior Middle School.

I do feel very sorry for the church people who have had their sons in Foochow College. They want their children to have real Christian education . . . I pray the Lord that the way can be open that I may raise some money for scholarships; a scholarship has been estimated at $30 a term. This does not include board. This fall I hope the Board of Managers can give me time to travel to the North and South of China to see our graduates and talk about Foochow College. I hope that some of them can do something for their own Alma Mater.

FROM THE FIRST VOLUME OF OUR MAGAZINE



sequences, of the crime, which, in some parts of even this christian country, has been "vindicated, honoured, and rewarded, by common consent, and undisguised suffrage," "among those who filled the superior ranks of society."

*Connecticut Courant.*

## FRAGMENTS.

### PROVIDENCE.

In what extreme confusion must the world for ever have been, but for the variety, which we find to obtain in the faces, the voices, and the hand writings of men! No security of person, no certainty of possession, no justice between man and man, no distinction between good and bad, friends and foes, father and child, husband and wife, male and female. All would have been exposed to malice, fraud, forgery, and lust. But now, man's face can distinguish him in the light, his voice in the dark, and his hand writing can speak for him, though absent, and be his witness to all generations. Did this happen by chance, or is it not a manifest, as well as an admirable, indication of a divine superintendence?

*Derham* i. 310.

### RELIGION.

Religion, viewed at a proper point of sight, hath a very beautiful face. It is innocent and very careful not to hurt any body, or, doing it inadvertently, is uneasy till it hath made him amends. It always means well, and does as well as ever it can. If it offends, it wants to be reconciled; confesses its faults; prays to be forgiven; is desirous to be informed; is less adventurous; more circumspect; sensible of its own frailty; forgives every body; abounds in good will; delights in good offices; keeps itself clean; is pleased with itself; looks cheerful; is cheerful! Why, then, will any one be so indiscreet, as to dress this lovely form in such a frightful manner, as to terrify the beholder, instead of inviting him to embrace it? [*Dr. Newton's Sermon on the Ministerial Duty.*]

## RELIGIOUS INTELLIGENCE.

### FOREIGN.

From the mass of information before us, we select for this number the following articles.

#### MISSIONS IN SOUTH AFRICA.

The London Missionary Society was established in 1795. The ninth number of their Transactions, contains a very interesting narrative of the Rev. Mr. Kicherer's mission to the Hottentots, which has already appeared in some American periodical works. From this we learn that Mr. Kicherer, with Messrs. Vanderkemp, Edwards, and Edmonds, embarked in Dec. 1798, for the Cape of Good Hope, where they arrived the March following. A few days previous to their arrival, three Boschemen had come thither from Zak river, 400 or 500 miles N. E. of the Cape, with a view to solicit the government to send teachers into their country. They came in the capacity of publick ambassadors. At the conclusion of a peace between these heathen and the Farmers of the back settlements, some of the latter offered a *prayer*. The Hottentots, inquiring the meaning of such an action, were informed, it was done to obtain the blessing of Almighty God, that their neglect of this God was the cause of their wretchedness. This so forcibly impressed these poor heathen, that they immediately sent to the government of the Cape for gospel instructors. There they met several missionaries, just arrived from Europe. So remarkable a coincidence of circumstances left no doubt in the minds of the missionaries respecting their duty. On the 22d of May several of them left Cape Town. At Rodezand they rested several days, where Mr. Voss presides over a flourishing congregation. Thence they visited Bavian's Kloof, where the Mora-

A Sample Page of the *Panoplist*, 1805

# OUR MISSIONARIES AS LETTER-WRITERS

By GRACE H. KNAPP

THE activities of missionaries of the American Board along the lines of authorship in English and in thirty or more foreign languages were discussed in THE MISSIONARY HERALD of September and November, 1927. In that year three thousand of the foreign language books in the Board's library were transferred to the Andover-Harvard Theological Library in Cambridge, and of these more than two hundred bore the name of some missionary of the Board as translator or author, while many others should have had such an imprint, doubtless, but were anonymous.

That list of over two hundred included Bibles, commentaries, the Pilgrim's Progress in many tongues, hymn books, dictionaries, grammars, elementary textbooks, college textbooks in the sciences, history, psychology, ethics, theology, medicine, children's books, religious books. It did not include tracts, the hundreds of which in the library are usually anonymous.

The Board's library retained the English works of our missionaries and the range of these is amazing. They comprise histories, biographies, studies of Oriental philosophies, of Oriental religions, of social and economic conditions in Asia, Africa and the islands of the sea, books of travel and description, short stories, novels. Many of these have become classics.

In January, 1929, five hundred and fifty-six other volumes were transferred from the Board's library to the Andover-Harvard Library where they have a room to themselves and can be kept under lock and key. For if lost or injured they are irreplaceable; they are absolutely unique. They are the letters of the missionaries of the Board to its officers in Boston during the hundred years of its history down to 1910. The sixty-six volumes of the decade following were not transferred but kept for reference.

These huge tomes are from the historical point of view the most valuable output of the pens of our missionaries; they are first-hand accounts of the times in which these men and women lived; they contain reports of some of the most stirring events in history written on the spot; they contain uncensored portraits of great or would-be-great personages; they take us behind the scenes of many a gorgeous or imposing pageant.

The letters are also human documents: they show the development in character of their writers through service and suffering, achievement and failure; they picture the slow emergence of many a human soul from the depths of ignorance and degradation into the light, the transformation of many a hopeless life into one of courage and strength and beauty.

Here are fifty-one volumes of letters from the missions to the North American Indians: Cherokee, established 1817; Choctaw, established the following year; missions to the Sioux, Ojibwas, Osages, Chickasaws, Maumee, Mackinaw and Oregon Indians. The writers of these letters played a part in the history of their own country. Here is "Memorials to the Government" regarding its treatment of the red man.

Here is the inside story of Hawaii, told by men who were *magna pars* of its astonishing development. Here are three big books labeled "Morning Star," full of letters from captains, passengers, correspondence with shipbuilders, logbooks, quaint pen and ink illustrations and diagrams. No sea story could be more full of thrills than some of these letters.

Oldest of all are the volumes from the Bombay Mission and their companion volumes of letters from Secretaries Evarts, Worcester, Anderson, to Gordon Hall, Samuel Nott, Samuel Newell. Then records of the beginnings of work in China, and the names, Borneo Mission, Siamese Mission, startle the uninitiated. Rebellions, revolutions, martyrdoms, flights, floods, famines, plague, civil wars, fill many and many a page with an amplitude of detail found in no printed book. These were up-to-the-minute "stories" in the newspaper sense of the word, at the time they were penned, but the writers were sympathetic, understanding, intensely interested, as no mere reporter could have been.

We find in the hundred and eighty-four big volumes that have documented Turkey and the Balkans the same sort of stories of events in the ever-agitated Near East. Of the Russo-Turkish War, which filled the English newspapers with pictures of battlefields and sieges, of befezzed soldiers and peasant villages. Of the terrible massacres of '95 and '96. Of the revolution of 1908. Of the Bulgarian revolution. Of the Great War as it involved Turkey. We trace in these letters the development of institutions like Robert College and Constantinople College. We come into close intimacy with Pliny Fiske, Cyrus Hamlin, Elias Riggs, William Goodell and other heroic, epoch-making figures.

Little wonder that these letters have proved mines of riches for historians. Quite probably the secular student has known more about them, has appreciated their value more highly than the average student of missions who seldom realizes that his subject is bound up with world history; that his missionary heroes were, even as the world judges, men of might.

# THE AMERICAN BOARD TO THE RESCUE

By LORRIN ANDREWS SHEPARD, M. D.

*Dr. Shepard, son of Dr. Frederic Shepard who founded the hospital at Aintab, has been loaned for a few years by the Board to the American Hospital at Constantinople as its Medical Director and Surgeon in Chief.*

THE American Hospital in Constantinople was saved this year by the American Board! It was worth saving!

Founded through the efforts of Admiral Bristol by the American community of Constantinople in 1920, it has admitted not only American and English patients but Armenians, Greeks, Russians, Turks, about a seventh of these free or part-pay cases; while in the out-patient department a larger proportion of the more than ten thousand treatments given in a year are free.

Of our own missionaries over forty-five have been cared for here, and our people have also been able to help, through the hospital, a large number of the nationals in whom they are interested.

A striking feature of the institution is the Nurses' Training School which is commended highly by the International Council of Nurses. The American nurses who built it up have done a fine piece of work. When it received government recognition in 1927 it had graduated fifty-four, of whom thirty-two were in hospital or public health service.

Dr. Lorrin A. Shepard

The financial success of the hospital during the first few years was due to the unusually large number of Americans then in Constantinople—naval men, business men and relief workers. Because there have been comparatively few in recent years, and because there has been no American doctor regularly in charge for some time, the hospital income decreased until, in the spring of 1927, its funds were exhausted and it was felt that it could not continue after Admiral Bristol, whose personal interest had been such a factor in its existence, had left Constantinople.

The Admiral asked me to make a survey of the situation. Then he called a meeting of the advisory committee of the American Welfare and a board of managers was appointed which inaugurated a system of service contributions. This, and the generosity of the American community resulted in unexpectedly large local support, but it was necessary to raise about $15,000 to supplement these gifts.

On account of unavoidable delay in starting the campaign for funds the financial situation became critical in December. In February, 1928, Ambassador Grew called a meeting of the Advisory Committee at which it was voted to close the Hospital on March first unless $5,000 could be secured immediately, with a further $10,000 guarantee by July. A pledge of $7,000 was made in America, conditional on the raising of the $15,000. The first $5,000 which really made possible the securing of the larger sum was pledged by the American Board in reply to a cabled request from the Mission Committee in Constantinople. The balance was raised by the untiring efforts of Mr. Luther Fowle, aided by other members of the Committee in America.

The thing which has made possible the continuation of the Hospital has been the splendid way in which the entire American community has rallied to its support. Ambassador Grew has shown keen interest in it from the day of his arrival, has kept it always in mind, and has won many friends for it. Our friends in America have come loyally to our aid in time of need. It may safely be said that our worst crisis is past and the way clear for the sort of advance which will make the American Hospital a permanent institution rendering an increasingly significant service to all races at this crossroads of Europe and Asia.

I jes' don' know ef de kohn'll grow,
But I plans hit jes' de same;
I jes' don' know ef de wind'll blow,
But I watch an' pray, an' I reap an' sow,
An' de sun he rise, an' de ribber flow,
An' de good Lawd know my name.

*By Frank L. Stanton*

# FOREIGN MISSIONS UNDER FIRE*

By RAYMOND CALKINS

It is one of the curiosities of the cross-currents of modern thinking that it is precisely as certain social ideals attain their greatest momentum that they are assailed by the greatest amount of criticism. In one way this is no puzzle at all. To attract notice is in itself a sign of vitality. So long as things are inconspicuous or insignificant no one pays any attention to them. It is only as they begin to emerge from obscurity and to reveal their meaning, their importance, and to become positive factors and influences in matters that engage men's minds and energies that they attract notice, invite criticism, and become the objects of attention and debate. From this point of view, it is a witness to the dimensions as a world influence that the Foreign Missionary Program of the church has attained, that the batteries of criticism have been leveled upon it. It is no longer the pet and negligible idea of a limited number of religious enthusiasts. It stands today in the minds of all observing men as one of the great movements in our modern world affecting international politics, international commerce, international educational ideas, as well as the religious interests of mankind. Hence, men have begun to reckon with it. Hence, comprehending its significance and its potential influence, men have begun to study it. Thus it has come to pass that the Foreign Missionary Program of the church finds itself bombarded from all sides. Certain intellectual types of mind find it impossible to reconcile its fundamental ideas with their preconceived notions of the spiritual equality of mankind, the equal legitimacy of various forms of faith. Certain political observers have deprecated the tendency of missions to foster ideas which seem to run counter to their own conceptions of international relations. Certain business interests are suspicious of missions because of their possible effect on trade. All of these voices have been lifted up, on a sudden, in a chorus which has found expression in leading articles in our magazines, in addresses and in the newspapers.

Instead of being something to regret, this widespread attention, from the point of view of the missionary interests, is a cause for satisfaction. Not only does it demonstrate the importance which world-wide missions has assumed in the minds of all observing men, but it furnishes the opportunity of meeting and answering criticism and objection which has now become vocal and explicit. So long as missions were dismissed with a shrug or a sneer, there was not much to be said in rebuttal. But now that men have laid their minds bare on the subject, and have stated their views in so many words, these opinions can be met and in meeting them the true objective and the true nature of the missionary ideal can be made clear.

It is this opportunity which Dr. Cornelius H. Patton has seized in his book *Foreign Missions Under Fire*. Small in compass, informal in style, it is thorough and trenchant in its treatment of the various criticisms to which the cause of Foreign Missions is necessarily exposed. The simplicity of its treatment—a series of dialogues between certain representative critics of missions and a missionary secretary, a Pastor of a church—will blind no one to the thorough comprehension of the issues involved, and of the broad knowledge of the ideals and methods of the modern missionary movement which the book contains. Appended also to each chapter is a valuable list of references for further reading. When one has laid the book down, one understands, perhaps for the first time, how completely the Foreign Missionary Ideal has accommodated itself to modern ways of thinking, without losing any of its original enthusiasm to carry the Gospel of Christ to the ends of the earth.

It is hard to keep pace with anything now-a-days. Unless one keeps one's self constantly informed, one's ideas soon become out-of-date. This is especially true of missions. Many people inside the church, as well as without, are harboring in their minds conceptions of missionary purpose and methods, which have long ago been left behind by the Missionary Boards themselves. They are judging the cause of missions by standards that no longer exist. What the Foreign Missionary Movement needs more than anything else is that fair-minded people should know what modern missions propose to do and how they propose to do it. This need is admirably met by Dr. Patton's book. *Foreign Missions Under Fire* ought to give food for thought to those outside of the church who have been hostile to the very idea of Foreign Missions. Its chief value, however, should be the education of Christian people themselves. Upon the increased intelligence and devotion of those professedly committed to the universal scope of the Christian faith, the future of this "experiment in Christian altruism" depends. The book may well be used by ministers, church school workers and missionary leaders in the church for the information and education of themselves and of those for whose training they are responsible.

*By Cornelius H. Patton. Pilgrim Press, Boston. Price, paper, $.60; cloth, $1.00.

# THE BOOKSHELF

## MEXICO AND ITS HERITAGE*

Nothing like this book on Mexico, by Dr. Ernest Gruening, has ever been given to us before. Its seven hundred pages comprise not one but seven books about Mexico, one each on History, Land, The Church, The Army, Labor, Politics and Social Movements. Much writing about Mexican history and politics, national and international, has been done and even overdone (as the impossible stories recently published in *The Outlook* witness). To give a complete picture, of course, Dr. Gruening has to cover these subjects also; and he has done it well. His outstanding contribution in this book however, are the sections on Land, The Church, Militarism and Labor, the four great Mexican problems.

Dr. Gruening seems to have avoided, as much as it is possible to do so, an *ex parte* statement on the highly controversial problems of Mexico. Scientific accuracy is apparent in the documentation. The work on Spanish sources is an achievement and can be the result only of long days and months of painstaking toil invested in this book. Dealing with so many questions on which most of us are prejudiced in one way or another the author cannot hope to escape much criticism. Reactionary ecclesiastics on one hand and radical labor leaders on the other, will no doubt violently oppose this book. They may prove that there are sides of these questions which the author has not touched upon but they will have difficulty in refuting what he has said.

With detailed treatment and conclusions of Dr. Gruening the reviewer does not find himself always in agreement but that is of little consequence. I do feel, however, that the total impression left by this remarkable volume is too pessimistic. If Dr. Gruening could have known Mexico twenty-five instead of five years, could have felt the heartbeat of hundreds of the new generation of teachers, doctors, minor government officials and laborers, could have experienced the remarkable changes that have come over Mexico during the last three decades, he would have given a brighter picture, I am sure. This is a book that every student of Mexico should have.

SAMUEL GUY INMAN

*By Ernest Gruening. Century Company, New York. 700 pages. Price, $6.00.

## THAT MEXICAN!*

"That Mexican" no longer lives only in Mexico; he lives also in the United States. The "Mexican Problem" is no longer one of politics; it is one of people. What can Mexico and the United States do about him? At last we have a common denominator.

This perhaps best gives the message of the book. The author's real aim seems to be to shock the American people into a realization of the fact that we have a tremendous problem of assimilation upon our hands through the unregulated immigration of Mexicans as cheap labor for our industries, and that the sooner we get down to business the better it will be for both our country and for "That Mexican" himself.

But the author, who, by the way, is the son of a Mexico missionary and has had rare opportunity of getting close to the Mexican people, gives seven of his twelve chapters to the Mexican in Mexico. He stimulates our interest by giving the name of Juan Garcia to the typical Mexican. He shows Juan's heritage, "mental ills," the age-long exploitation of the Indian by Spaniard, Church and Porfirista; the inevitable revolt; the ideals and achievements of the new nationalism that has awakened Juan's soul and revived in him new hope for himself, his family and his country.

Incidentally the author expresses a conviction that in the present crisis Protestantism stands before her great door of opportunity without realizing it, and as for our Government and people, there must ever be respect for Mexico's national sovereignty in the spirit of coöperation and good will; sympathy for her struggle to endow her people with land and the blessings which flow from its possession. This is "the way of a neighbor, it is also the path of peace."

*By Robert N. McLean. Fleming H. Revell Company, New York. 184 pages. Bibliography. Price $2.00.

### Missionary Biography

BLAZING NEW TRAILS—by Archer Wallace, 149 pages, Doubleday, Doran & Co., Inc., N. Y. C., price $1.00.

Life stories of fifteen missionaries at work in as many different places, all of them ready to take a hand at anything that needed to be done, from translating Scripture to stopping fights. These accounts practically circle the globe and are filled with interest centering on blazers of new trails.

## THE NATIONALIST CRUSADE IN SYRIA*

This book is the plain, unvarnished tale of the blunderings of the French administration in Syria, the unsuccessful revolution of the Syrians and the impotence of the Permanent Mandates Commission of the League to set things right. The author, daughter of Dr. MacCallum, of Constantinople, writes with clarity and even-handed fairness.

E. W. R.

*By Elizabeth P. MacCallum. Foreign Policy Association, New York. 300 pages. Price, $2.50.

# SCHOOLS OF MISSIONS

THE first of the twenty-three or more experimental schools of missions conducted in Congregational churches of Boston and vicinity was organized seven years ago in South Weymouth; last fall others were started in Needham, Somerville, Merrimac, Wellesley Hills, Newton Centre, Watertown, Wakefield, Malden, Walpole; Eliot Union Church, Lowell; Second Church, Dorchester; Canton. Such schools now in operation or planned for the early spring, are those of Great Barrington, West Medford, Bradford, East Weymouth; Pilgrim Church, Dorchester; Mystic Church, Medford; Union Church, Springfield; Grace Church, Framingham; First Church, Winchester. Reports Rev. Asa Parker, Secretary for Missionary Promotion of the Massachusetts Congregational Conference and Missionary Society:

"It is a rainy Sunday evening; approaching a Congregational Church in a beautiful Boston suburb one sees scores of automobiles parked in every available space around the church.

"A wedding? No! Some speaker of international fame? No! Well, then what could draw such a crowd out on a night like this? The School of Missions! School of WHAT? Yes, the School of Missions.

"Let us look in and see what is going on. The doors open on the large Assembly Hall of the Parish House. A line of people passing the service window to the kitchen receive each a paper plate with sandwiches and a cup of hot cocoa. Fathers and mothers, young people and children are sitting around in friendly groups chatting and eating in the finest spirit of sociability.

"The children hear thrilling stories and join in cutting out and setting up a paper African or Chinese village, or in making dolls for a Mission school or hospital. The Young People's Society discuss the Student Movement in China, and listen later on to a young Chinese student telling his own story. The adults are deep in a discussion of that interesting book, 'The Cost of a New World.'

"All too soon the secretary of the school looks in and announces 'Only three minutes more!' The leader brings the discussion to a close and all the group joins together once more in the Assembly Hall for a 'surprise program.' Colorful costumes, moving pictures, and stereopticon slides lend life and vividness to these programs. It may be a play or a pageant given by the younger group; it may be a young furloughed missionary in costume, telling tales and singing the songs of India, Japan, or Africa; or it may be a live talk by some missionary who is an expert on the history, literature, and political life of the land from which he comes.

"And there was no collection or any appeal for money," adds Mr. Parker. "Think of it! For four or six whole weeks there was a series of extraordinarily interesting programs and not a word was said about money. Before the school opened a committee had canvassed the Parish asking everyone to register in the School of Missions at twenty-five cents apiece for the entire course. The large number of such registrations covered all incidental expenses. The appeals for missionary giving are left to other times and seasons in the church. The school is 'watering the roots rather than shaking the branches.'"

"And what results, if any do you see?" Mr. Parker was asked.

"A noticeable increase in the church's support of its missionary interests," he replied, "especially when such a school is conducted for several consecutive years, but one of the greatest results is the creation of 'Missionary Mindedness,' the development of a world consciousness in the church, resulting in a larger sense of Christian fellowship and responsibility."

Some of these schools have branched out and touched not only other lands but inter-racial and inter-denominational problems here at home. One such course was at the Evangelical Congregational Church in Needham. Father Corrigan of Boston College spoke on "What The Protestant Ought to Know About Roman Catholicism," Rabbi Samuel Wolk of Temple Israel on "The Contribution of Judaism to Religion" and Samuel A. Allen of the Boston Urban League on "The Negro in Boston."

There have been many instances reported similar to that of a certain business man in greater Boston who attended the first night of a course only because the rest of his family were there. The second Sunday he went with a little pressure from his wife, and the third Sunday he attended voluntarily. The fourth Sunday found him visiting friends in a nearby city. Knowing his general

attitude of indifference toward missionary things, these good people were momentarily stunned when this man arose about four o'clock and announced with decision, "Well, it's about time we were starting back toward home if we are to be on time at the School of Missions." The sixth and final night found him again on deck. "Do you know," he said as he talked later with a friend, "I never knew that this was what Missions meant." Lawyers, bankers, and men in all walks of business, industrial, and professional life are getting a new view of the world and the missionary cause through this medium.

# THE HOME BASE

## MISS CALDER CHOSEN CHAIRMAN

For the first time in the thirty-six years of its existence as a representative body of the Mission Boards of the United States and Canada, the Foreign Missions Conference has elected a woman as its chairman, and the choice has fallen upon our own Secretary, Helen B. Calder.

We expect to print next month the message of the Conference which held its meeting at Detroit, January 15–18, particularly in relation to the recommendations of the Jerusalem Conference. We may also refer later to specific actions on China taken at Detroit. We can indicate here, however, some of the action taken.

The budget was not drastically cut. Changes in constitution were made in favor of more democracy rather than less. The Missionary Research Library was saved, thanks to the courtesy and generosity of Union Theological Seminary which is to take over the rare collection of books and other titles on April 1, on the understanding that the Library will remain intact and be subject to the control of a joint committee composed of five persons appointed by the Conference and three by the Seminary. Provision was also made for the continuance of the excellent research work done by Mr. Charles H. Fahs, Director of the Library.

President Coolidge and Secretary Kellogg were thanked for their part in the Peace Pact, and steps were taken in the interest of the suitable revision of certain treaties governing the liquor and arms traffic and forced labor in Africa.

## MIDDLE ATLANTIC CONFERENCE

Mrs. D. E. Brown, President of the Congregational Women's Association, Middle Atlantic Conference, reports receipts for the Apportionment Year as thirty-three per cent of the total for the Conference. Two women's organizations who had been in the habit of giving through the Association treasury failed it, but in compensation it has three new ones on its list. On February 11th she hoped to have the presidents of all the organizations of the southern part of the Conference in attendance at a luncheon meeting in Washington; she had a splendid Cabinet to help her in her planning and all hoped 1929 would bear much fruit.

## MISSIONARY SPEAKERS

Several missionaries are doing extensive speaking this winter and spring. Miss Lillian Picken of Satara, India, has been traveling and speaking in New England and in February she will start on a tour of the Mid West. Her tentative itinerary is as follows:

| | |
|---|---|
| February 20–March 2 | Missouri |
| March 2–9 | Kansas |
| March 10–19 | Colorado |
| March 21–28 | Nebraska |
| March 29–April 10 | Minnesota |
| April 11–14 | Wisconsin |
| April 15–27 | Illinois |
| April 28–May 6 | Iowa |
| May 7 | Illinois State Conference Meeting |
| May 8–12 | Michigan |
| May 13–26 | Ohio |

Rev. Harwood B. Catlin of Johannesburg, Africa, expects to spend six weeks in the Mid West, taking in Illinois, Minnesota and Wisconsin.

Rev. Paul L. Corbin of Taiku, China, will be speaking in New England during February and March.

Rev. James H. Dickson of Pasumalai, India, expects to start for the Pacific Coast in March and will visit Washington, Oregon and California during March, April and May.

## TWO MISSIONARIES COMMISSIONED

Two interesting services took place on Sunday, December 16, 1928; one in Canton, Mass., and one in Pawtucket, R. I. In Canton, Miss Gertrude S. Taber was commissioned for service as a nurse in China in the Esther Barton Memorial Hospital at Taiku. The service was held in the Evangelical

Congregational Church and the address of the morning was made by Mrs. Robert E. Chandler, a former member of North China Mission to which Miss Taber goes. The new missionary is a graduate of Bridgewater Normal School and has taught in New York and studied Americanization. She has just spent four years in hospitals in New York and Providence and is admirably equipped for her future work.

At the Park Place Congregational Church of Pawtucket, Miss Margaret Dow of that city was given a service of recognition and godspeed. Miss Dow goes to Peking for secretarial work in North China Mission. Mr. Chandler of the Foreign Department of the American Board delivered the main address and several pastors of neighboring churches took part in the service. The pledge of Park Place Church was given by Rev. Ralph O. Harpole and that of the women of the church by Mrs. John W. Little, President of the Women's Guild, while the pledge of the young people of Rhode Island was given by Miss Maude E. Bradley, State Secretary of Young People's work.

## MINNESOTA'S PROJECTS

Twenty-three churches in Minnesota have adopted projects and the slogan for 1929 is "A Project for Every Church."

Pilgrim Church of Minneapolis has recently undertaken two projects. The Church is to support Miss Marion Cuthbert, dean of women of Talladega College and partially support Miss Gertrude Taber of Canton, Mass., who has just been commissioned to go to China as a nurse, in place of Miss Alma Atzel of the hospital at Taiku, Shansi.

## A CHURCH WITH AN "OUTREACH"

The December number of the *First Church News,* published by our great church in Columbus under the leadership of Mr. Lichliter, has a significant number of missionary references and pictures as well as a fine sermon by the Pastor. The editorial is a strong challenge by Mr. Lattimer, Chairman of the Benevolence Committee, that the church look forward to the 50-50 basis, giving as much as it spends for itself. These paragraphs are remarkable, coming from a layman and uttered to the hearts of the people of a great church confronting a vast building project:

> "It has always seemed to me that the benevolence side of our church budget represents the unselfish, while current expenses in a very real sense represent the selfish side of our giving. Until we are willing as a church to give at least as much for the other fellow as we spend for ourselves, I wonder how seriously we are taking that part of the Covenant solemnly agreed to by us all as a condition of membership in First Church which says 'we accept His teachings as the guiding principles of our lives and consecrate ourselves and our church to their fulfillment.'
>
> "First Church has had a share in the world program and an honorable share, but until every giver to the budget of this church recognizes the equal claim of Benevolences with Current Expenses just so long, in my opinion, will we fall short of measuring up to the opportunities and privileges which have been so long ours.
>
> "For every dollar given now for Benevolences, we give two for Current Expenses. Can't we next year increase the proportion to at least a dollar and a half for Benevolences for every two dollars for Current Expenses?"

To this most unusual ideal, Mr. Lichliter adds his own hearty approval in the leading article, taking his stand with Mr. Lattimer's view and calling the church toward "a definite step upward toward a 50-50 basis. His practical suggestion that we make a partial and proportionate increase this year in our giving to these causes ought to commend itself to every one in the Church. If there is any increase, as we hope there may be, let that increase swell the Benevolences."

In addition to this, there is a photograph of the Mission Compound in Peking where their missionary, Rev. Ernest Shaw, is in great need of $5,000 for the purchase of a new building for the school, and the Pastor lends his approval to that effort also, saying: "It would be a fine thing if in our offerings for our own church we could provide for an 'overflow' of at least $5,000 to expand our work in China."

Would not the enterprise of Missions leap forward to undreamed success were such laymen and ministers multiplied by a thousand in our denomination?

## PUTTING THE "KICK" INTO GIVING

William Allen White, when presenting a fifty-acre tract for a public park to Emporia, Kansas, said to the Mayor: "There are three kicks in every dollar, three kicks in every dollar, Oliver! One when you make it, and my father's forebears were Yankees, and how I do love to make a dollar. The second kick is when you have it, and I have a Yankee lust for saving. The third kick is when you give it away, and my mother was Irish, and that is why the big kick is the last one."

The trouble with the giving of many church members is that it has become merely a matter of duty, something to be dreaded like the paying of

taxes. They get no fun out of the process. Now the happiest men I know, the men who get the deepest satisfaction out of life, are those who give regularly and liberally for the extension of Christ's kingdom in the earth.

Such a one was the business man who, with a radiant face, once said to me: "I can't understand why the privilege has come to me of all men to make possible the wonderful work of Mr. Blank. When you put me in touch with that missionary it was one of the greatest events of my life."

A woman in Connecticut in sending a check for the support of a single woman missionary in Africa wrote, "You can have no idea what this means to me. For twenty years I have been waiting for the time when my finances would make possible having a missionary of my very own to support from year to year."

Here is my recipe for putting the kick into giving: adopt a definite plan, setting aside a certain percentage of your income; adopt certain definite persons, institutions or objects, to be financed by yourself alone, writing to the secretary of your Mission Board for a list of projects, making him your broker in the investments of Christ; maintain a correspondence with the folks who represent you abroad, have them visit you when on furlough, and plan to visit them some time to see the work with your own eyes; do all this in a way to help your denominational board, entering into partnership with it as you do with your missionaries, for it is teamwork that brings victory, it is teamwork that brings joy.

# DAVID LIVINGSTONE'S BIRTHDAY GIFT

## *Especially for Boys and Girls*

By AGNES SMYTH KELSEY

A LONG time ago, on the nineteenth of March in 1813, a little boy was born in a tenement house on the banks of the River Clyde in Scotland. That was 116 years ago. People have never forgotten him and now he is a hero to boys and girls and grown people in many lands. That boy was David Livingstone.

He is a hero in Scotland, because he was a doctor, an explorer, a discoverer, a scientist, a missionary, a freer of slaves, and his body was buried in Westminster Abbey in London among the graves of England's greatest men. David Livingstone was born among the cotton mills of the little village of Blantyre, in a tenement house where many families lived. Each family had only one room, and in the corners were niches for the beds. David's father worked in the cotton mills and there David, too, began to work when he was only ten. It is hard to get an education when one begins to work at the age of ten, and when one works from six in the morning until eight at night, but David Livingstone did it. He had a big ambition. He wanted to be a missionary. He felt that things were not right in the world when so many people were suffering in other lands, and he wanted God to use his life to make conditions better.

David Livingstone is a hero in Africa, because he gave his life for that great continent. Although his body lies in the great Westminster Abbey in London, his heart was buried at the foot of a tree at Chitambo's Village in Africa by the African people who loved him. For thirty years he had lived among them, trying to show them Christ's way of living. He discovered foods that were more healthful. He carried medicines to heal the sick. He explored and made maps of that great, unknown country. He taught the people and helped to make them free.

David Livingstone is a hero in the United States of America, because he is one of Christ's great men, and we honor him for his life of service. He was a great pioneer in world friendship and ever since his day we have been sending our representatives to help continue Livingstone's work for our Heavenly Father in the far-away country of Africa and for the people of that land.

This year, in Scotland, David Livingstone's old home is being restored so that it will look just as it did long ago but will be new and clean. It will be a memorial to David Livingstone. Inside, in the rooms where families of mill workers used to live, there will be a museum. Boys and girls and grown people from all over the world will come to see it. There will be life-sized tableaux of scenes in the life of Livingstone. One of the tableaux has already been given by the tribe of King Khama, a Christian king in Africa. There will be all kinds of interesting curios from Africa. On the banks of the Clyde River will be built a huge out-of-door amphitheatre, where missionary plays may be given and where stories of world friendship may be told. Many other interesting things will be done if there is money enough.

The boys and girls of Scotland are having a big share in it. The Congregational boys and girls of Scotland have their part. Will the Congregational

boys and girls of the United States help, too? I believe they will. Last summer I saw the beginnings of that Livingstone Memorial in Blantyre, Scotland. As I looked at it I said to myself, "I believe the Congregational boys and girls at home would like to share in this. I think I'll ask them." Shall we join with the tribe of King Khama of Africa and the boys and girls of Scotland to make a memorial in the name of David Livingstone, the great missionary hero whom all nations honor?

This is the plan. March 19, 1929 will be the 116th anniversary of David Livingstone's birth. All Congregational boys and girls are asked to give a birthday gift in his honor. If your name is David, of course you will want to be one of the first to give. In a later number of THE MISSIONARY HERALD we will publish the names of all the Davids who have given money for this memorial. But if your name isn't David, never mind. It's just as much fun to give if your name isn't published. If your father's name is David, you will want to give. If you have a brother or a friend named David, you will want to give in his honor, too. I think I shall want to give in memory of King David who wrote the Psalms that I like so much, as well as in honor of David Livingstone.

Is there a Junior Christian Endeavor Society or a club or choir or Sunday School department of boys and girls in your church? Couldn't they raise some money for the David Livingstone birthday gift? Perhaps we can print the names of all the church children's groups sending gifts, so be sure to give the full name of your organization when you send a gift. All gifts should be in by the first of April. Send to the Treasurer of the American Board, 4 Beacon Street, Boston, specifying in your letter that the gift is for the David Livingstone Birthday Gift. This money cannot count on your church apportionment, it must be an extra, and should not interfere with your regular church giving or missionary program. We can do a little extra thing once in a while, don't you think? It's half the fun of living!!

Every Congregational boy and girl, will *you* help in this new big children's plan? Let us show our friendship to the children of Scotland and our loyalty to the followers of Jesus whom we, too, are trying to follow!

# HERALD REVIEW QUESTIONS


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# LETTERS FROM OVERSEAS

## Dr. Phillippe De Vargas Writes of Peking University's Vice-President

"The new government has not made us carry out a single change so far as I am aware. Dr. Stuart is still our president; he has just made a trip to Nanking where he saw many of the governmental leaders. He found only the greatest friendliness for us and our Christian spirit.

Wu Lei-Chuan, Hanlin

Vice-President of Yenching University since 1926; Vice-Minister of Education in the National Government of China from November, 1928.

"Among the new ministers there are: C. T. Wang, the former national general secretary of the Y. M. C. A.; H. H. Kung, principal of the Oberlin-Shansi Academy of the American Board; Feng Yu-Hsiang, who still declares himself a Christian and of whose honesty of purpose there can be no doubt.

"The latest appointment is of a new vice-minister of education in the person of our own vice-president, Mr. Wu Lei-chuan. The University is granting him a leave of absence so that he may render this service to the country at large. We shall miss him very much, but we realize what he will be able to do for the cause of the highest educational ideals and thereby for the cause of our University as far as it stands for those ideals.

"Vice-President Wu is a venerable Chinese scholar, representing the best tradition of modest learning and unassuming ability. He secured the highest honors under the old examination system: the doctor's degree, and membership in the Hanlin Academy. He was appointed by the imperial government to a good official post. As he was leaving his lodgings for the *yamen* where he was to assume office an acquaintance congratulated him, and on the strength of their friendship asked for his patronage towards the securing of an official job. Mr. Wu went back indoors and immediately wrote his resignation. The incident had forcibly brought to his mind the fact that under that régime official life could not be separated from favoritism; therefore he preferred to keep clear of official life.

"He gave himself to educational work, and under the Republic served as councillor in the Ministry of Education. The deep seriousness and the unselfishness of his character, combined with a boldness of mind eager to seek for the best, led him to accept Christianity, and he became an active, devoted church member. Two years ago, when the Chang Tso-lin régime established itself in Peking, he left the Ministry of Education and accepted our call to the vice-presidency. He has been a most efficient and lovable leader and has rendered invaluable service in the delicate relationships between the University and the government in these years of strain and upheaval.

"Vice-President Wu's address at the formal opening of our academic year was entirely devoted to the subject of the Christian character of the University, although anti-Christian feeling was still running high in the country and very decided ideas about the subordination of educational institutions to the government were dominant. It was made deeply significant by its spontaneity and by the characteristically sober, quiet, but unhesitating and businesslike way in which the gentle old scholar stated his personal point of view. Nobody was prepared to take notes on speeches, but, as far as I can recall, his two main points might be summarized like this—and keep in mind that what may sound commonplace in English rings quite differently when it is said in Chinese by a Confucian scholar:

" 'It may appear to some that the Christian character of the University is diminishing because

of our closer connection with the government system. In reality there is no change. Our aim as educators is to form personalities of the highest character. We teachers in this institution do not know any higher character than that of Jesus Christ. Our aim is thus to train our students to learn about and imitate the character of Jesus.

"'The financial support of the University also may appear to have changed. Whereas formerly the support came entirely from Mission Boards, now an increasing proportion is derived from individual donors. Yet here also there is no essential difference. The gifts from individual donors are given solely from Christian motives.

"'Thus from every point of view the foundation of the University is entirely established on the personality of Jesus Christ and its future usefulness depends on its continuing on the same basis. I feel I cannot but say so at this time.'"

### Dr. and Mrs. Willard L. Beard Back at Work in Foochow

"We have had the unique and very pleasing experience of being appointed to work by a committee more than half Chinese; have been here over a month and have already made a circuit of the field; visited Diongloh and the University and Ingtai.

"We find Foochow and the country around quiet just now. The opportunities for telling people about God were never better. Surprisingly few have left the church because of the hard times of the last two years; some from prominent families have identified themselves with it in a very open and helpful way. A few days ago one of our older pastors reported receiving into membership an elderly woman who had heard him tell the story of Jesus thirty-five years ago; she had remembered it all these years. The churches that have pastors who count their first work to be the preaching of the Gospel not only Sunday but every day are growing with a normal, natural growth. Some of the workers are too much occupied with running the church machinery, and those churches do not grow any better in Foochow than they do in the United States.

"A former student is now in the Salt Gabelle 'way up on the border of Mongolia. He has left his mother, his wife and children and a brother here in Foochow. Before he left he asked two of the pastors here, former schoolmates, to see that his family had spiritual food; he asked them to see that a religious service was held in his home at least once a month. These pastors asked me to go with them last week. It was a simple, natural service; a new organ was used for the first time; grandmother, son, daughters-in-law, grandchildren, all joined more naturally than would have been the case in many an American home."

### Miss Josephine Walker is Glad to be Back in Shaowu

"I am very glad that I came back to Shaowu. I had the impression that practically all our work was lost. What, then, was my pleasure to learn that our East Gate Company of fifteen to twenty women had been just as steady as ever, not only in church attendance but in their woman's meeting and in their contributions. At the South Gate was another nice crowd of women around Mrs. Riggs. One of our East Gate women said to me: 'Mrs. Riggs is fine. I don't know what we would have done without her when you were gone.'

The Yangkeo church is stressing the spiritual side with real results and I believe that spirit is going to reach the rest. I see new faces in our East Gate Church and many among those who greet me in the city are strangers to me.

"My first trip into the country was to Lie lo fang where the church was burned by bandits. They were a down-hearted, scattered folk. My traveling companion was Mrs. Ten, one of our volunteer workers of the East Gate, who, when I told what I had heard about the Shaowu Christians all deserting their colors, said: 'Why, of course not. We are not babes any longer. We can eat meat.' She was a good one for these discouraged folks, for she had borne quite a little herself from rough and overbearing soldiers.

"Our church at Nopin is in the center of a large number of villages. Our preacher there has to go ten to thirteen miles for some of his pastoral visits and meetings. I visited with him and his wife seven of the villages, passing many others which we had no time to visit. I spoke sixteen times to groups of women and some men, and he spoke as many times as I did. There is a new interest. The women listen with a real attempt to understand. More than once some woman would interrupt with 'I don't understand,' and one woman when I began to repeat said: 'Oh, I get the words, but it is the meaning I do not get.' Some of the women seemed glad to learn a simple little prayer. All listened well. The school children were disappointed that I brought no picture cards with me.

"I was especially pleased with the work of our little woman at Ku-Seom. She was not a brilliant student in the Woman's School, but a very hard worker. Her children had done more than the required work and showed ability to think for themselves. She has a real and strong Christian influence over her pupils."

REV. EDWARD COBB OF KYOTO WRITES ABOUT THE CORONATION OF THE NEW JAPANESE EMPEROR

"The decorations went up several days before he arrived on November 7. The main thoroughfare up from the station was decked out in an elaborate and permanent way. A row of posts on the outer edge of the sidewalks bore a wide strip of cloth painted in vertical stripes of five colors. With this for a background, at every post was a banner, every fifth one being a huge scarlet *banzai* flag. Crossed flags, too, at the same intervals, the whole a solid mass of color on a level with the second story of the houses. Then each house was hung with bunting in a phoenix design, and at every door were Japanese flags and a huge paper lantern. The lanterns were provided with electricity by the city. The effect in the smaller, more homogeneous side streets was very beautiful.

"We foreigners were privileged to see the cortege as it entered the palace grounds, from a very favorable position. We had to wait five hours for it, but it was worth while. It had rained in the night, and the poor fellows who had sat out on the sidewalks since sunset the eve before must have had a wretched time of it. The whole street on both sides had been turned into a grandstand. Red and white ropes and the multitudinous police kept the crowds back.

"Well, the procession arrived at last. First some mounted police, then a troop of cavalry, lancers with red and white pennants at their spear heads; then the most colorful part of the procession, the 'Ark' in which were the sacred insignia of the Emperor, the embodiment of the spirits of his ancestors, in short, a visible token of the spirit of the Japanese Nation. It was met with deep bows from the spectators; some struck their hands before it as they do in worship before the Shinto shrines. It was borne on the shoulders of some scores of yeomen from a village near here, all dressed in golden-yellow robes like priests, out of which flowing mass of gold rose the brocade canopy of the Shrine, the *Kashikodokoro*. The roof was gilt on red lacquer and shone in the sunlight.

"Then more lancers, the Imperial banner, a gold chrysanthemum on a crimson background, and the gorgeous coach of the Emperor himself. Six splendid horses with mounted postilions—no driver—the coach of red lacquer with a gold canopy and surmounted by a lovely golden phoenix, the royal bird. Inside, the Emperor in military dress, saluting to the right and left. We bowed low as did the rest, then were permitted to lift our eyes and look. No cheering, just respectful silence. It was like a religious service. And indeed they were spiritual values which were being recognized. It was not a man they were greeting but the incarnation of the soul of a people.

"More cavalry and the coach of the Empress, not so grand (four horses), but bearing the Imperial Crest. Then a long line of red lacquered coaches with lesser princes and officials, interspersed with other troops of lancers. All passed in silence over the fresh white sand with which the road had been strewn.

"But just as the Emperor reached the main gate of the palace the silence was broken by bugles welcoming him to his own. This too gave one a thrill, bursting as it did on the stillness. It was a truly royal welcome, suggesting all the old associations with the king entering the palace. A most fitting close to an impressive ceremony.

"Since then the city has been full of gay processions, lantern parades of students and floats full of men and women, musicians playing the same festive airs one hears at Shinto festivals. The students' lanterns are all alike, a solid ruby red, and seen through the trees in masses are very beautiful. The floats are pulled by dozens of men, women, and children, all dressed in bright colors, some in fantastic Mardi gras costumes with masks and such." *Continued on Page 122*

TENNO HEIKA, BANZAI

Here are some of the children of our missionaries in Japan giving their salute to the Emperor. From left to right they are: Donald Gillett of Sendai, Athea Lockwood of Micronesia, Arlene Woodard of Sapporo, Jerry Downs of Kyoto, and Dicky Woodard of Sapporo.

When people cheer the Emperor in Japan they throw up both hands and cry "Banzai."

# AROUND THE WORLD

## DOSHISHA'S HUMILIATION

During the coronation of the Japanese Emperor at Kyoto, on the night of the 22nd there occurred a most regrettable affair. One of the Doshisha buildings, within a block of the palace yard, caught fire through some one's neglect. Ever since the Emperor came to town special precautions against fire had been taken, every block had its night watchman on patrol all the time, the school yard was also patrolled by men appointed for the task each night. The theory is that the whole period of the enthronement ceremonies is like a solemn service and nothing unfelicitous should mar it. Therefore Japanese sentiment looked upon this as a breach of the peace, a disturbance of the Imperial Tranquility, not as an ordinary fire. In the old days those in responsible positions would have committed *hara kiri* to show how much they deplored the event and that they themselves were innocent; today that feeling persists, but they satisfy it by wholesale resignations.

Accordingly the President of Doshisha and the Trustees have all resigned. The faculty too, but by an order from the Imperial Household Department, they have stayed on their jobs. Public sentiment was much aroused over the affair. Very few considered Doshisha's loss of a building; every one looked upon it as a loss of prestige, a terrible disgrace to the school. The Chief of Police of the district and even the Governor of the province sent in their resignations! They were responsible for keeping order and quiet, and theoretically were blameworthy that they had not succeeded in enforcing their instructions for taking precaution.

It is all very contrary to any of our ideas, but we should not ridicule it; rather try to understand their point of view. After all, this sense of corporate responsibility is a good thing up to a certain point. It has done much for China. When everybody's head is in danger because of a possible offence by some one lower down, the men higher up are careful to see that nothing happens. And the West might do well to learn that society as a whole is not guiltless when conditions help to produce criminals. Of course there are limits, and the Emperor or those about him who told the teachers to show their loyalty by staying on the job took an advanced and enlightened position. But it was an approach to Western ideas, a long way from *hara kiri*.

## MATSUYAMA'S TENTH

The Matsuyama Kindergarten, Matsuyama, Japan, known as the Night School's little sister, celebrated its 10th anniversary recently with quite an elaborate program. So many people accepted invitations that a more detailed program was planned than at first outlined and it took place in the Night School chapel, enlarged by taking out the sliding doors so as to throw chapel, corridor, and one first-year classroom into one big room. The Government's Superintendent of Education gave a talk in which he quoted Froebel's saying that influence exerted on a child's soul is permanent. This Japanese official added that the starting of the child's soul in the right direction is being done in the best way by the Christian kindergarten. Other speeches were made by Japanese teachers and representatives of the Mothers' Association. The children themselves sang songs and did stunts, much to the delight of the audience.

Many stories of the gratitude of parents for the help their children have received in the kindergarten and public school come to the fore. One father whose little girl is now in the third year of the public school, where she is monitor of her class, says that he sent her first to the kindergarten in the hope that the songs, exercises, and outdoor games in the good air of the playground might correct her bodily weaknesses. In this hope he was not disappointed. The child came regularly to Sunday School and afterwards repeated her lesson to the family at home until the father said the child was so far ahead of her parents that he felt ashamed, but he was also glad, and determined that the little girl should never drop out of Sunday School. Now her small sister is in the kindergarten, and the mother comes to the mothers' meetings where she listens attentively. She is also attending the cooking class.

The same story is told of a little boy who was adopted by a rather strict Japanese family. At first he was utterly distrustful of his new parents and of the kindergarten. He was naughty and would not play with the other children, but finally he learned to smile and obey and play. He comes alone to the school, remembers his Bible lessons, and repeats them at home. He is a very tiny boy, yet his father recently told of overhearing him reprimand a larger boy. "God knows what you do and say even if no one else knows," he said severely. Both the father and the older boy were touched by the youngster's effort to teach his friend, and the father wishes his son to remain in the Sunday School.

## ENCOURAGEMENT FROM SOUTH AFRICA

New viewpoints and fresh enthusiasm is being shown among the native Christian churches of Natal, Africa. Leadership qualities and spiritual growth has been evidenced among the older pastors, while the zeal and eager love for evangelism shown by young men recently entering the ministry is, as Mrs. Clara Davis Bridgman expresses it, "something to thank God for." Dr. J. D. Taylor, on returning from a tour among the Reef and Transvaal churches, was impressed by the "strategic spiritual importance of the Johannesburg field," and with the "irresistible expansive quality of the Christianity of the mine churches, where the roughest kind of material from Portuguese East Africa is being wrought upon by the power of God." Nine new preaching places have been added this past year, making a total of 104 with 272 lay preachers.

## "WITH PRAYER ALL THINGS ARE POSSIBLE"

Catholics, Protestants, Gregorians and Muslims have united in the support and conduct of a Christian school at Beylan, Syria. The Head of this institution is a Protestant young woman teacher sent out by the Aleppo Station Committee. One girl and two men (one Gregorian and the other Catholic) serve under her, and the Chairman of the Committee which looks after the school is a Muslim. Miss Ruth I. Seabury, Educational Secretary of the American Board recently visited this school and upon congratulating the Muslim leader, received from him the following reply, "With prayer all things are possible." The conviction that religion is a subject that should be discussed with Muslims rather than avoided, has been strengthened in Rev. John E. Merrill of Aleppo, Syria, since his visit to the Director of the School of the Alliance Israelite in company with an Arabic teacher. This teacher began immediately to talk about religious subjects. Mr. Merrill adds: "I am very much interested in the reactions of students in our sophomore class in the introduction to the Koran as they get material at first hand for a new point of view."

## GATHERING THE FRUIT FROM PROPHET HARRIS'S WORK

In the MISSIONARY HERALD of November, 1927, was a picture of William Wade Harris with an account of the way in which this black prophet led tens of thousands of people on the Ivory Coast of Africa to give up their fetishes, to be baptized, to hold in reverence the Bible, though unable to read it, and to await the coming of some missionary to give them fuller instruction. Ten years passed until in 1924 their existence was discovered by an English Wesleyan missionary who urged his society to respond to their Macedonian call. Since that region was under the government of France, the Wesleyans urged the Paris Missionary Society of the Reformed Church to undertake the work; but as this was impossible, the Wesleyan Society felt it necessary to assume the responsibility. A recent article in the *International Review of Missions* says that, after some re-arrangement of forces, ten men and three women will carry on the work, which is already under good headway. Three of these belong to the Reformed Church of France and Holland, four to the Methodist Church in France, while the others are British Wesleyans. The church members and catechumens now number nearly forty thousand. A school for training evangelists was opened in 1926. Mark's Gospel has been translated and the people are being taught to read.

## GALANGUE ERECTS NEW SCHOOL BUILDING

More than one thousand people from the villages round about Galangue, West Central Africa, gathered for the formal dedication of the new school building made possible by a grant from the American Missionary Association. This will be by far the most pretentious building in that part of the Angola Colony.

Shops, farms, dispensary, and brick yards of the Station are in full swing with more than four hundred people employed. In the middle of July, the roof of the large assembly hall of the new school building was placed, and this structure is said by F. S. Dart, instructor of carpentry and bricklaying at the Central Schools, to be the largest and the best built building in that part of Africa.

MANGER SCENE, CHRISTMAS FIESTA, INSTITUTO COLON, GUADALAJARA, MEXICO

## AMANZIMTOTI ADVANCES

Amanzimtoti Institute, Natal, South Africa had a record attendance of 275 pupils last year. The new dormitory houses 26 girls. The introduction of a new advanced course, the higher primary, marks a great step forward.

TWO FRIENDS AT GUADALAJARA

Marguerita Wright (on the right) and Bertha Allen who taught in the Instituto Colon, Guadalajara, while waiting for an opportunity of returning to her field in Foochow, China.

# PERSONALIA

Under the picture of MISS GERTRUDE NTLABATI, B. A. in the January HERALD it was stated that she was a graduate of Inanda. We learn from Miss Walbridge that this was an error; her only connection with Inanda Seminary is as a teacher in the high school grade.

These are dark days for Mrs. Amy Bridgman Cowles, as her husband, REV. GEORGE B. COWLES has been seriously ill following a breakdown on his return in September from a five days' trip on horseback to Dweshula's and the regions beyond. He is in the Mission Hospital at Durban and Mrs. Cowles has moved there to be near him. When she left Umzumbe, "It seemed to me I went through a hundred funerals that week, there was so much weeping and wailing for 'Baba'. Endless messages were sent through us to Mr. Cowles. They say that even little children are praying for *Umfundisi!* Why should we fear?"

MR. HOU HSIANG CH'ENG, added a year ago to the group of evangelists in Techow and assigned to Sang Yuan, had to begin at the bottom, as there were only a few scattered church members and the memory of a girls' school which had been closed for months. Mr. Hou, with two young men who were friends of the church, secured a satisfactory building, reopened the girls' school, began regular preaching services, put on a special evangelistic effort, and added a score of new members to the church.

MR. LU of Taiku who went as an evangelist to the out-station, Ku Chiao, a year ago, had to live at first in a tiny, dirty room in one of the village temples; the whole temple was little better than an opium den, inhabited by opium sots. People were suspicious of him and afraid of renting him a place to live. In less than a month he had made friends and succeeded in renting a room that he could use as home and as a chapel. He at once started a night school for illiterates; twenty-two were enrolled; this form of social service disarmed suspicion, so that he was soon able to do preaching in connection with the class, teach them hymns and start evening worship. He made many firm friends; thirty-five enquirers were registered at the end of the year and there seems a prospect of a growing church in that opium-ridden town.

DR. T. C. CHAO, Dean of the Theological Department of Yenching University, recently visited Taiku. He had been one of the delegates to the Jerusalem Conference which had made a great impression on him, and his account of it and of his journey held the Taiku Christians spellbound. His messages were especially welcomed by the students, who gained a much richer and fuller conception of what the Christian life is and may be. He is a very famous Christian scholar and a most spiritually minded man.

MISS LOUISE TORRENCE is very happy over the new house into which she and her associates on the staff of the Mt. Silinda School moved in November while the men were still working on it. Mr. Brent had wired it for electric lights. "It just seems too good to be true that it is really to be our home for years and years to come," she writes.

MISS LAURA CROSS of Bridgman Academy, Peking, as a co-opted member of the Women's Unit attended the annual meeting of the Field Board of Managers of Cheeloo University, Tsinan awhile ago. Miss Ting Shu Ching, National Secretary of the Y. W. C. A. was the Chinese church representative on the Cheeloo Board, and Miss Cross was very proud to be able to say that she was a graduate of Bridgman Academy, believing she was about as fine a woman as one could find in all of China. She also enjoyed visiting with the eight Bridgman girls now attending Cheeloo, five of whom are studying to be doctors.

REV. MATIAS CUADRA, the Moro who became a Protestant minister in Manila, has been studying at the Pacific School of Religion, studying conditions among the Filippinos of San Francisco, and writing a special paper. A sermon of his preached in San Francisco resulted in thirty young Filippinos' going to the altar in a long-to-be-remembered consecration service. He is making good in the Seminary and in every contact he makes, and is considered to be one of the ablest preachers and Christian leaders that Protestant Christianity has produced in the Islands.

DR. VINCENT EDWARD WAGNER and his wife, DR. GRACE M. ST. CLAIR WAGNER have been appointed by the Board to the North China Mission and sail this winter. He was born in San Jose, she in La Verne, California; he took his B.A. degree at the University of California, she at Pomona College, but both took their

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MISS MABEL EMERSON WATCHES DR. CLARK AT A VILLAGE CLINIC

"The experience which I shall remember longest was our trip to the village of Jelavuk. Dr. Clark and Mr. Nilson go out in their Ford equipped with the doctor's medical kit and Mr. Nilson's stereopticon lantern and slides. We were eager to see something of this work so they chose a village nearby. . .

"Word had gone through the village that the doctor had come and the sick were gathering to see him. As we watched them coming and going it seemed almost as though we were looking upon a scene in Galilee two thousand years ago. Women came with sick babies in their arms. One man came on a donkey supported by friends walking on each side, who lifted him from the little beast and carried him to the doctor's room. One man was brought on the back of a friend. The sick huddled in the court where we sat, awaiting their turn.

"Later we went into the room and saw Dr. Clark at work. His sympathy and kindness and skill were an inspiration. He worked steadily for three hours or so and saw about twenty-five patients. The little children were suffering almost always from malnutrition. Several of the men had typhoid or malarial fever contracted while they were working on railway construction in this Marash region a few weeks ago. One woman with an abscessed breast could not go to the hospital in Talas, so the doctor and Miss Eddy opened the abscess then and there, and Miss Dwight passed instruments and dressings. Even in her pain the woman was praying to Allah to bless the doctor who was going to help her as she well knew.

"When Dr. Clark had seen all the patients there, he went to two houses to see patients too ill to come to him. One was in the home of the village *hodja* (Mohammedan teacher), and the other in a very poor home where the sick boy lay on a mattress on the earth floor. Crowds had followed us to these two houses, the curious crowds of these eastern villages. We could understand the significance of the crowds following Jesus and of his having to send them away sometimes.

"When we returned to our host's house we found that Mr. Nilson had put up his screen across the entrance to the courtyard and the 'cinema' was 'on.' The crowds, men, women and children, had gathered and were sitting on a rocky slope or squatting on their heels on the ground to watch the show. There must have been two hundred people there, many of them seeing such pictures for the first time. Probably some of the women had never been out of that hill village. Imagine what this meant to them!"


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REV. WILLIAM C. COOPER SEES BULGARIA WITH NEW EYES ON HIS RETURN

"As I stood in the streets in Sofia and watched the crowds coming and going, the people for whom our mission exists, our field seemed a very encouraging one. Among those crowds I knew there were a great number of idealists. Bulgaria is a place where new ideas flourish. To be sure, the bad flourish as well as the good. But souls unsatisfied with what they have reach out for something better. This outreaching manifests itself in a multitude of movements: socialism, communism, occultism, theosophy, temperance societies. It manifests itself in crowded schools, springing industries, and in the number of Protestant churches, about sixty all told, with a good attendance. With this spirit in the nation the truth finds receptive hearts. It is for our churches and schools to call the attention of these seeking people to the true way, to the highest and best in Jesus Christ."

REV. AZEL A. MARTIN OF BATTALAGUNDU WRITES:

"Within our Mission we have gone another step toward 'home rule.' All missionaries working in connection with the Church Council are located, transferred, and recalled from America by the Council. Up to the present, our higher educational institutions, the women's work, and the hospitals are mainly controlled by the mission. In some way, within the next few years, Indian brethren will be more fully associated with us in the management of these also.

"We have been in the mission thirteen years. A few days ago we were reviewing the chief characteristics of its history during that time. One would surely give a prominent place to building enterprises. Homes for missionaries; high school and college buildings; a completely new plant at 'Salvation Place,' Miss Swift's splendid Bible and home training school for women; a new women's hospital, new buildings at the leper hospital; two large churches and several small ones! So many blessings in brick and stone toward which you in America have given the largest share! We have reason to be thankful, and take courage.

"At last, after years of waiting, the Boarding Schools are getting their new buildings. Dindigul, where we used to live, dedicated a new school building last July. Aruppukottai, from whence we came to this place, is building a new hostel for girls. Battalagundu has also come in for its share. The women of New Jersey have sent $5,000 for a new school building for us—a memorial to Emma L. Bridges who gave many years of service to the New Jersey Branch of the Woman's Board of Mis-

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sions. To all who had a part in the raising of this money, we and the Christian people of West Local Council return heartfelt gratitude. We expect that that building will be the happy school home of thousands of India's children yet unborn. It will be a great part of our fully equipped 'Rural Middle School,' which we hope to see on this compound some day.

"Meanwhile the old buildings are crowded to the doors with our 170 children. We had to engage an additional teacher this year, and shift arrangements in our little barn-like buildings to make room for his class. The utmost limit has been reached—no large enrollment until the new building is ready.

"Every morning there is a hospital on the veranda of the bungalow, where big doses of castor oil are taken without a whimper. Numerous toes that have come to grief while playing football with an old tennis ball have to be dressed. And the bane of the Indian school child, the itch, treated with sulphur ointment. We are glad that so many Hindu boys came this year—even high caste boys. Caste is ignored; the teaching of Christ is absorbed; the Christian life made plain and some will join His church before they leave the school."

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Doctor's degree at the University of California Medical School. He has served as interne in the San Francisco Hospital, and as resident physician at the San Jose Hospital; she served in the University of California Hospital and later was resident physician at the Sacramento Hospital.

Dr. Vincent Wagner's father was a medical missionary of the American Board in North China, his grandfather was a missionary to the North American Indians. Mrs. Wagner's brother, Arthur St. Clair, has been a missionary of the American Board in North China, and her brother Roy was a medical missionary of the Board in the Philippines. The Wagners have a baby daughter, Elizabeth Ellen. They were commissioned in the Pomona Pilgrim Congregational Church on January 27.

Rev. Floyd Lester Roberts, pastor of the First Congregational Church of Waterbury, Massachusetts, has been appointed for missionary service in Japan where he had already served a few years under another Board. He was born in Upland, Indiana; took his B.A. degree at Otterbein College, his Master's degree and Bachelor of Divinity degree at Yale. He served during the War in the United States Navy. Mrs. May Muenzenmayer Roberts was born in Baldwin, Kansas; graduated from Baker University; studied Religious Education at Yale, and taught for three years before her marriage.

Rev. Henry H. Riggs has been elected pastor of the Anglo-American Church in Beirut. The University staff of course forms a good proportion of the congregation of this church.

## THE CHRONICLE

### Sailings for the Field

January 4. From San Francisco, Miss Margaret Dow and Miss Gertrude Taber, *en route* to North China Mission, and Miss Helen Smith *en route* to Foochow Mission. .

### Arrivals on the Field

August 13. In Yokohama, Japan, *en route* to Tottori, Mrs. Henry J. Bennett, returning to the Mission.

October 22. In Fenchow, China, Rev. and Mrs. Paul R. Reynolds, returning to the Mission.

October 23. In Aintab, Turkey, Dr. Caroline F. Hamilton, returning to the Mission.


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October 25. In Foochow, China, Miss Frances K. Bement, returning to the Mission.

October 26. In Shaowu, China, Rev. and Mrs. Charles L. Storrs and Rev. Edwin D. Kellogg, returning to the Mission.

November. In Kusaie, Micronesia, Rev. and Mrs. George C. Lockwood, joining the Mission.

November. In Mt. Silinda, Africa, Mr. and Mrs. Wathen L. Kincheloe, joining the Mission.

November. In Bailundo, Africa, Miss Una J. Minto, returning to the Mission.

November. In Sachikela, Africa, Dr. Henry S. Hollenbeck, returning to the Mission.

November 4. In Johannesburg, Africa, Mrs. James D. Taylor, returning to the Mission.

November 15. In Uduvil, Ceylon, Miss Winifred Morton, joining the Mission.

December 9. In Constantinople, *en route* to Marash, Turkey, Miss Edith Cold, returning to the Mission.

December 18. In Madura, India, Miss Joan Van der Spek, joining the Mission.

December 20. In Athens, Greece, Miss Helen H. Small, joining the staff of the American College for Girls.

### Arrivals from the Field

December 16. In Los Angeles, Cal., Miss Grace McConnaughey of Fenchow, North China.

December 25. In New York, Miss Lucy K. Clark of Uduvil, Ceylon.

### Births

December 10. In Aintab, Turkey, a daughter, Caroline Elise, to Rev. and Mrs. Merrill N. Isely.

December 26. In Foochow, China, a daughter, to Dr. and Mrs. Horace E. Campbell.

### Deaths

July 8. At Albany, N. Y., Rev. William Horace Noyes, aged 66 years, formerly of the Japan Mission.

January 10. At Claremont, Cal., Miss Mary H. Porter, aged 82 years, formerly of the North China Mission.

### Correction

Mrs. Amy T. Currie, whose death was incorrectly reported last month as 27 instead of 68, was a missionary of the American Board from 1893 to 1926, when, because she was a British subject, her name was transferred to the list of Missionaries of the United Church of Canada.

### JAMES DEMAREST EATON

Rev. James D. Eaton, D.D., who died at his home in Los Angeles, December 9, was born in Lancaster, Wisconsin, March 18, 1848. He was graduated from Beloit College in 1869, studied at the Chicago Theological Seminary 1869-1870, and at Andover Seminary 1870–1872. He was ordained at Lancaster that year. Three years later he married Gertrude Clifford Pratt of Meriden, Connecticut (who had studied at Vassar

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and in Dresden, Germany). He was pastor of the First Congregational Church, Portland, Oregon, 1873-1876 and later at Bound Brook, New Jersey. Retiring from the pastorate on account of ill health, and seeking the bracing air of New England, he settled in Andover, Mass., and took advanced work in the Seminary there for a year. The impulse, however, from the pioneer and missionary blood flowing in his veins turned his thoughts again toward the western frontier, and he was looking forward particularly to work in New Mexico when he was called by Dr. N. G. Clark of the Board to found a new mission in the State of Chihuahua. Dr. and Mrs. Eaton enlisted for this service in April, 1882, and lived and worked with Chihuahua City as their center for thirty years. Then (1912), at the advice of physicians, they removed to Los Angeles, California and have been closely identified ever since with the work for Mexico and Mexicans centering in Southern California.

Dr. James D. Eaton

A portrait painted by Mrs. Alice H. French of Chicago and now hanging upon the walls of Colegio Internacional at Guadalajara, Mexico.

It was a rare service that Dr. and Mrs. Eaton performed at Chihuahua, but it is a question if, during the last fifteen years, they have not built equally well for Mexico in California. We remember particularly a special mission that was given Dr. Eaton in 1919 by the Board in the

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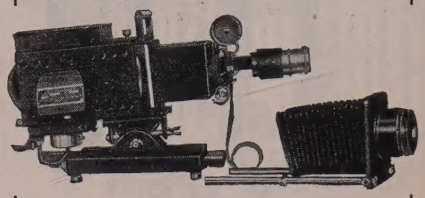

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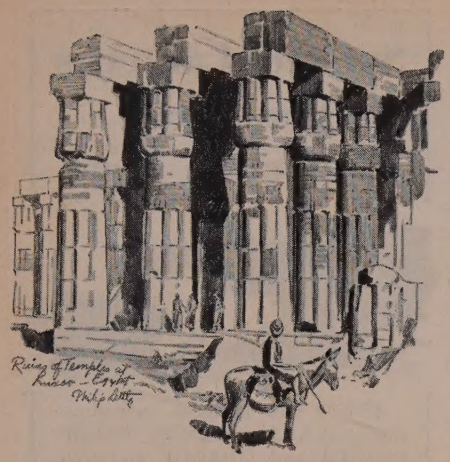
matter of registering the respective fields of labor of the American Board and the Methodist Episcopal Church, South. Dr. Eaton arranged for exchanging the properties and did so in a way that won the gratitude of the Board and the respect of his Methodist friends.

Those of us who have had the privilege of sharing the hospitality of Dr. and Mrs. Eaton and catching their vision for the Mexican people, owe a debt of gratitude that can never be paid.

We wonder if it would not be well here to call attention again to a book written by Dr. Eaton in 1922, published by A. S. Barnes and Company of New York. It is a biography, entitled "Life Under Two Flags." In the Foreword, written by President Blaisdell of Pomona, are found these words: "The book is more than a volume of reminiscences. It is the record of lives spent in a particular form of service. It belongs to the literature of the pioneer, and it quietly unfolds much that is deepest and most characteristic in us as a people. . . . One may confidently assert that the contribution of America to Mexican life and thought has hardly begun. From the gentle but brave and wise service of Dr. and Mrs. Eaton many yet to come shall take heart and strength ere the work is fully accomplished."

Dr. Eaton came of a noted family. His father was Dr. Samuel W. Eaton, a native of Framingham, Mass., a graduate of Yale in the class of 1842, and pastor at Lancaster, Wisconsin, for forty years, including a chaplaincy in the famous "Iron Brigade" of the Army of the Potomac. Dr. Eaton's mother was a well known leader in all forms of missionary service, particularly in the Wisconsin Branch of the W. B. M. I. Dr. James Eaton was the eldest son; the next oldest was Dr. Edward Eaton, President Emeritus of Beloit and former Vice-President of the Board. Dr. Eaton is survived by Mrs. Eaton, their son Howard D. Eaton, M. D., and their daughter Mrs. Dorothy McGinty, all of whom are living in Los Angeles with their families.

Funeral services were held on Wednesday afternoon, December 12, at the Little Church, Superintendent Kenngott of the Congregational Conference being in charge, assisted by Dr. John S. Maile.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